

THE
MYSTERY
OF
WITCHCRAFT.

Discovering,
The Truth, Nature, Occasions,
Growth and Power therof.

TOGETHER
With the Detection and Punish-
ment of the same.

As Also,
The feuerall Stratagems of Sathan,
ensnaring the poore Soule by this de-
sperate practize of annoying the bodie:
with the feuerall Vses thereof to the
Church of Christ.

Very necessary for the redeeming of these
Atheisticall and secure times.

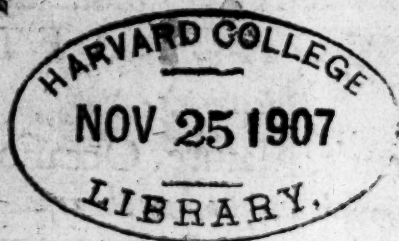
Mervin Stone

By THOMAS COOPER.

LONDON,

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Gift of
Mrs. G. A. Nickerson

To the right worship-
full, the *Maier* and
Corporation of the Ancient
Citie of CHESTER; the
worthy Iustices of Peace,
of that Countie
Palatine;

Grace and Peace
From GOD the FATHER
through our LORD IE-
SVS CHRIST be
multiplied.

Diverse, and verie
weighty haue been
the motives (right
Worshipfull) to
induce mee to the
Dedication of these my Labors
in this kinde vnto your Wor-
ships.

THE EPISTLE

The first is, because my first calling from the Vniuersitie, to employ my Ministerie for the edification of the Saints, was by the Gouvernors of your famous Citie, to succeed that painefull and profitable Teacher Maister *Harrison*, who was thence called by the Kings most Excellent Maiestie, to be one of the sixe Teachers to those barren and needefull places of the Country of *Lancashire*. And therefore, hauing both kind intertainment among you; and by some of you beeing furthered to a more settled Pastorall Charge in that Countie, I could not but leaue some memoriall of my thankfulnessse vnto you herein.

Secondly, my free admission to that Pastorall Charge, together with the singular prouidence of God, in directing my Mini-

DEDICATORIE.

Ministerie for the informing and reforming of that ignorant People, who neuer before enjoyed any constant Ministerie, as also his admirable protection and deliuerance of me from unreasonable men, that vsed all their force and cunning to hinder the proceedings of the Gospel of Christ.

As these are specially, which I can neuer sufficiently remember and glorifie Almighty God for, so haue I thought it good to leaue this Testimonie vnto you of my thankfull remembrance hereof; who were, many of you, acquaynted with the good hand of my God vpon me in this behalfe; especially seeing by an especiall occasion at the North-wich, by a child afflicted by the power of Sathan, and (as it was conceiued) through the

THE EPISTLE

confederacie of some Witches thereabout. It pleased the Lord to minister some experience vnto mee, both of Sathans methods and stratagems in deceiuing vnstable soules, and also of the power of God confounding the wisdom of the world, and taking them in their owne craftinesse, did I not then vow to communicate my Experience for the good of the Church? and hath not the Lord giuen this gracious occasion thereunto?

And shall not this mercie of my God bee had in euerlasting remembrance, That whereas I come from the Vniuersitie, although furnished happily with some outward helps, and not without some true desire of sauing soules. It pleased God to turne the oppositions of Satan,
and

DEDICATORIE.

& contradictions of men to the bettering of my knowledge, and quickening of my zeale for the commongood, though in great weaknesse and corruption: shal not this be a perpetuall memoriall of my thankfulness to those worthie Magistrates, *M. Warbarton* of Arly, *M. Marburie* of the Meare, & others of that parish, to quicken and incourage them in their zeale and loue vnto the Gospel?

And seeing it pleased God lately to call mee againe into those parts, & to employ me by means of some other Worthies in that shire in this special argument of the *discovery of this Mysterie of Witch-craft*; could I doe lesse then satisfie their iust desires heerein? and are not they fittest to haue some of the fruite (whatsoever it is) of my Labors

and obseruations heerein, who were speciall occasions and furtherers thereof.

These are some of the motives (Right worshipfull) which haue preuailed with mee at this time, hauing now leasure and opportunitie (by Gods mercie) to publish my poore endeouours in this kinde, and so to dedicate the same vnto your Worships. For other speciall reasons in-dearing me hereunto, I referre your Worshippes vnto the first chapter of the Treatise ensuing.

Beseeching you not to stay in the Porch and Entrance, but to take the pains to view the whole inward buildings, and furniture of the house. And if you finde any thing therein to informe your consciences in the truth of this Doctrine. Let it be a preseruatiue against the seeret Atheisme

DEDICATORIE.

theisme that fretteth like a Gangrene, and threatneth to eate out the life and power of Religion, and to direct your iudgements in the sisting and punishment of this mischief.

If you finde the subtilties of Sathan any whit herein discovered, who in the afflictions of the bodie hunts after the destruction of the soule, and by this tampering with Witches, to afflict the outward man. seekes to enthrone himselfe in the heart and conscience aboue all that is called God: let this also be a means for the better securitie of your Soules, in the discouerie of the good Witches, and renouncing their dangerous helpes: Let it prouoke you in generall, as you are taught heereafter to labour by all meanes the planting and the countenancing of a settled
and

2. Booke.

THE EPISTLE

and powerful Ministry among
you, that thereby Saran may fall
like Lightning, his power and
policies may be discouered and
confounded. For the effecting
whereof as my heartie Prayers
vnto the Almightye shalbe dai-
ly made manifest at the Throne
of Grace for you and youts: so
I doe most heartily commend
you all vnto his gracious prote-
ction in his sonne Christ Iesu.
In whom I rest

*Your worships euer
bounden,*

THO. COOPER.

THE Particular Contents.

*This Treatise is digested into
three Bookes.*

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Pa. 25 .l. 17. for bad	} read {	good
26. li. 2. for preached		practise
27. lin. 17. for hurt		helpe
37. li. 6. for Witches		workes
57. lin. 8. for imitate		initiate
69. lin. 4. for promise		procure
100. l. 26. for match		marke
125. li. 13. mischiefe		mistresse
164. li. 21. sometimes		societies.
160. li. 18. for serue		some
292. li. 18. for runne		a Rule
302. li. 8. Primitiues		Prime Times
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341. lin. 14. for with		within.
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THE MYSTE-
RIE OF WITCH-
craft discovered.

THE FIRST BOOKE.

CHAP. I.

*Of the Occasions and Scope of this
Treatise; wherein is especially proued
that this doctrine of Witch-craft is
very necessary to bee handled and pro-
secuted in these daies.*

DIVERSE haue beene
the motiues and occa-
sions which haue lead
mee to treatise of this
Subject at this time.

C

Some

Generall
reasons
mouing to
this Trea-
tise.

Some *more Generall*, concerning
the diseases of the Time.

Others *Speciall*, concerning *my*
Selfe.

The *Generall are*: Because the wise
and glorious God by his speciall
prouidence in these daies, requireth
an especiall account of our Faith in
this Truth : And that in these re-
spectis.

First, That we should in thank-
fulnesse, *acknowledge his great power*
and mercy, That hath so honoured
and iustified the Reuelation of the
glorious Gospell of his Sonne Iesus, by
which this *Myserie of Satan* which
in former ages hath beene either
smothered, or peruerred, to the fur-
ther erecting and maintaining of
the Kingdome of darknesse; is now
gratioussly and cleerely, not onely
discouered, but further also reformed
to the true vse thereof, and so wee
rightly enformed how to deale
therein : And so by the power of
God, the *Magistrate* enabled to take
such course therein, as may best
serue

serue to the demolishing of the Kingdome of Anti-christ.

Secondly, seeing the Power of the Gospell is thus able to discover and confound the kingdom of Satan, may not this *condemne our unprofitable receiving thereof*, who still maske it in our sinnes, and will not come out of them, whereas the very deuils giue testimony thereunto? If they *beleene and tremble*, if they cannot endure the glorious light of the Gospell, if they forsake their holds, and confound their Proselytes, being forced to discover them by the power of the Word, and so to be the executioners of Gods righteous iudgements against them; Shall not this bee *our condemnation*, that though light bee come into the world, yet still wee loue the darkenesse more then the light? wee lesse obey the Gospell then the deuils do; wee *Angels* in name, are lesse affected then these infernall spirits; wee spurne against Authoritie, when these are controuled by it; wee continue in our sinnes, when these are cut off by

Iam. 2.

Act. 19. 3.

Ioh. 3. 9.

Angli quasi Angeli.

the Magistrate; wee iustifie sinne, when these discouer and vnfold it?

1oth. 7. 9. Surely seeing *God is glorified in confessing of our sinnes*, shall not the *demils* rise vp in iudgement against vs? may not they teach vs to yeeld more obedience to the Gospell? And seeing, for our *disobedience to the Truth*, it hath pleased the Lord to *giue vs up in his iustice to strong delusions*; either, *to rest in the forme of religion denying the power thereof*, or else, *to runne backe to Egypt againe*: euen to loath this *heauenly Manna*, and so to doate vpon the *fitches and onions*, yea the *garbidge and very deepenesse of Antichrist*, exalting him aboue all that is called God, In *seeking for helpe vnto Blessers*, and good Witches, as wee call them, who being commonly ignorant, prophane, and superstitious, proue verie dangerous instruments for the restoring and encrease of the kingdome of Antichrist. As both colouring their Diabolicall practise vnder pretence of *holy prayers and naturall meanes*, and thereby

2. Thess. 2.
II.

Delusions
of the
time.

thereby aduancing that *lip-labour* and *formall deuotion*, the very life of Popery. As also by their *pretence of great charitie* in relieuing so many infirmities, iustifying that false *Fire of Popish Loue*, and *fained Miracles*. But especially *nuzling the people in ignorance* by their example and corrupt practise; and seducing them from the light of the Gospel, and such holy meanes as therein are offered for their reliefe, to most *indirect and desperate remedies*, as to enthrall their soules to hell for euer, that the poore carkase may haue present ease: As requiring *trust and confidence* to bee reposed in them, and so excluding vtterly from Christ, and so from saluation. Seeing (I say) these Blessers are highly esteemed of in these daies, as being dangerous Factors for Anti-christs kingdome: Ought not euery True Member of Christ to *see this plague*, to giue *warning of it*, that so their bloud may not bee required at his hands? And hath the glorious Lord beene with-

}
Note.
Miracles.

out witnesses in these daies to discover the practises of Anti-christ, his creepings in againe, and that by these meanes of Sorceries and enchantments?

Surely, the Name of his Maiestie bee blessed for euer, that hath raised vp euen a cloud of Witnesses in these declining daies; as to contest against Anti-christ, and his hellish Monarchie, so withall to discerie his deepenesse in these his deuilish instruments, and therefore especially to detect and confound the same.

Consider, I pray you, with mee the wisdom of our God, and let vs magnifie his Name together.

Hath hee not ordained the *Magistrate* and the *Minister* for the seasonable ouerthrow of Anti-christs kingdome?

And hath hee not very meruailously disposed in these times, that as Anti-christ hath renued his hopes by these and other desperate engines of his spirituall warfare, so he hath
beene

beene confronted by Gods *powerfull Ordinances?*

As the *Magistrate*, not onely in making *seuere Lawes* against the encrease of his kingdome, but further also by his happie Pen, cutting down his vlturped Authoritie to the very roote; and further also discovering and confounding this *Mysterie of Wuch-craft*, as being a maine proppe and hope for the vpholding and continuance thereof.

Magistrates,
R. Iacobus.

In Dæmonologia.

And concerning the *Ministers of the Gospell*, haue not these in their Places, as they haue the more in generall beene zealous against Antichrist kingdome, as they haue more discerned the *Mysterie* and *Marke* of the *Beast*, so they haue beene more quick-sighted to discern him in this *Policie of Wuch-craft*, and so haue more earnestly laboured against the same? And shall I hold my peace in this day of good-tydings? Shall I not also bring my fagot to the burning of these *Witches*, and so to further the

Ministers.

Mr. Perkins
Gifford,
Northbrooke.

destroying of the kingdome of Antichrist.

Hath not the Lord enabled mee to discover the practise of Antichrist in that *hellish Plot of the Gunpowder-treason*? Hath hee not preserved mee gratioously from many such diuelish *Practises of these Antichristian Instruments*, not onely in keeping mee from seeking for their helpe, when my children were suspected to bee afflicted by them, that so my soule might bee endangered thereby: But especially in preserving mee from many cursed snares which by these mischieuous instruments haue beene priuily laid for me, to the endangering of my life, and hinderance of the Gospell?

Surely were there no generall reasons to induce mee heerevnto, yet *mine owne priuate respect*, might well heerein prouoke mee to erect some such like *Altar* in memoriall of Gods mercies towards mee; and to enable and aduise my brethren to keep themselues from Witch-craft.

Must

Must I not confesse, to the glory of my God, that as *Yonger Studies* are subiect to *Pride* and *Curiositie*, so *Curiositie*, through *Pride*, not contenting it selfe with *Common knowledge*, is prouoked hereby to taste of the *forbidden fruit*, euen to diue into secrets belonging onely vnto God, to foreknow things to come, and so to gaine some high and diuine esteeme in declaring of them?

And doth not *Art* giue some colour and shew heerevnto? as yeelding out of generall precedences of the coniunctions and motions of heauenly Bodies, some probable coniectures concerning the motion & successe of these inferiour things? And doth not Satan most cunningly and dangerously shroud himselfe vnder this Art? as *concluding particular certainties* out of generall probabilities, and coniectures, which the curious Student coueting after, as being ashamed to stagger in his skill; while he cannot therefore finde this in his Art, is therefore the rather

Note.

ther baited by Satan to seeke this skill from him, who will not now faile to tender his helpe for the satisfying of proud curiositie, and that by such meanes as are not likely to bee refused.

For whereas flesh and bloud would bee afraid to encounter Satan *in his owne likenesse* at the first, vnlesse it were further deluded and hardned in the Trade; therefore behold the dangerous cunning of Satan to entice these nouices to his lure, and that by the appareance of contrarie semblance.

To this end he appeares first *transformed into an Angell of Light*, pretending his willing subiection to certaine *idle and worthlesse Characters and Names of God*, whereby he deceiues his nouices two waies.

First, in making them beleeuethat this *Art is approued of God*, in that it goes vnder his name.

2 That it is also *performed by the power of God*, as whose name is the ground of the charmes, and therefore

fore shall haue good successe.

3 And that not onely in the *thing attempted*, but also to the *party attempting the same*, as hauing speciall fauor with God, hauing the Lord (as it were) at *his becke*, being made of Gods *secret counsell*, being as God, *knowing things to come*.

For the further confirmation of this delusion, behold in this point *another pollicie of Satan*; that whereas man, through pride, desires Soueraignety & Dominion, therfore now (in the second Place) Satan offers himselfe vnto this Nouice, as a *Slave and Vassaile*, seeming to be *commanded* by him, whom he now labours to enthrall for euer, And therein notably gulling the ambitious spirit with this conceited Emperie: What canst thou desire more then to preuaile with God, then to leade hell captiue in this triumphant manner, then by these meanes to preuaile with men?

Thus are *Yong Schollers* puffed vp with knowledge, and the Pride of knowledge exalts them aboue that
which

which is meete, that so their fall may be more fearefull and irrecoverable.

2 And was not my *Tonger Studies* subiect to this tentation?

Surely blessed bee God in Iesus Christ that hath lent mee life to acknowledge his mercie in this behalfe!

Was there not a time when I admired some in the Vniuersitie famed in that skill?

Did not the Lord so dispose of mee, that my *Chamber-fellow* was exceedingly bewitched with these faire shewes, and hauing gotten diuers bookes to that end, was earnest in the pursuit of that glorie which might redound thereby?

2 Did not wee communicate our Studies together? was not this skill proposed and canuased in common? And did not the Lord so arme his vnworthy seruant, that not onely the snare was graciously espied; but, by the great mercie of my God, the Lord vsed mee as a meanes to diuert my *Chamber-fellow* from these dangerous

dangerous Studies? And shall not this mercie of our God bee had in euerlasting remembrance?

Surely the *mercies of God are euerlasting, worthie to bee sought out of all that feare him: How are they renewed euery morning, so great is his faithfulness?*

Lam. 3. 23.

For did not my God exercise mee vsually with continuall buffetings of Satan, that so I might be better enabled to discouer his sleights to others? Witnesse my *diurnall Records to this end*, which if God continue life and health, may serue the common Good.

§

Hath not the Lord since, where-soeuer it hath pleased him to pitch my Tent, even there to follow mee with this *Tentation*, to bee assaulted with this *pestilent-brood, and Denillish Generation*? Hath not hee vsed mee as an instrument, though most vn-worthy, to comfort others according to the comforts that haue abounded vnto mee? Hath not my gracious God wonderfully deliuered

In Cheshire and Couentry.

red mee from their cursed Traines,
and made mee able in some poore
measure to declare his great mercies
to the generations to come?

And haue I not often *Vowed* to
glorifie God in this behalfe? Haue
not my meditations and experience
{ beene faithfully stored vp to this
end? Was I not purposed vpon a
speciall occasion of the death of the
*Ladie HALE*s procured by Witch-
craft, to commend such obseruations
to Posteritie, but that the *good knight*
her husband, for reuiuing and con-
tinuing of his griefe by that memo-
riall ouer-ruled that opportunity:
But is not the Lord mercifull to offer
another seasonable and worthie oc-
casion to *Pay my Vowes*?

Surely, the Lord bee blessed that
awakens this secure age daily by re-
newed tokens of his power and dis-
pleasure: And seeing wee will not
obey his Word, but reiect the power
of it, vouchsafeth yet to Preach vnto
vs by his wonderfull workes.

And seeing ordinary iudgements
will

will not awaken vs; euen from the belly of Hell hee cries vnto vs, and sends forth his euill Angels to vexe and torment vs. Blessed bee his Name that giues vs warning of the great and spirituall plague vpon our soules, by these torments vpon our bodies: That lets vs see the plague of grosse and palpable darkenesse threatned against vs by these common and fearefull delusions of the Prince of darkenesse.

Doth not euery Assise almost throughout the Land, resound of the arraignment and conuiction of notorious Witches; either where grosse ignorance and Popery most aboundeth, or where the truth of God is with-held, and prophaned, by vn-righteousnesse and hypocrisie?

Can wee forget the late Assise at *Lancaster*, where no lesse then fiftene were endited, and twelue condemned of that horrible crime, a Countrie abounding on that part thereof, with grosse ignorance and Popery?

Hath

Hath not *Couentrie* beene vſually haunted by theſe helliſh Sorcerers, where it was confeſſed by one of them, that no leſſe then three ſcore were of that confederacie? And is not this a place famous for the pride and glorie of the *Holy Mountaine*?

And was I not there enioyned by a neceſſity to the diſcouerie of this Brood?

Theſe are the occasions of this enſuing Treatiſe, this is the ſcope and end thereof.

And is it not then a word in due ſeaſon for our preſent edification?

Surely ſeeing the *Word* and the *Sword* do verie graciouſly ſort together, the one to authorize and confirme the other: Seeing now the *ſword of the Magiſtrate* is ſeaſonably brandiſhed againſt theſe offenders: is not the *Word* encouraged to juſtifie that Authoritie, which vſually is too fearefull and charitable in rooting out ſuch euils?

Ought not the *Word* to encourage the *Sword* to this glorious worke of detecting

detecting and confounding the kingdom of darknesse, which especially preuailes by these deuillish charmes.

And that not onely in the *Ignorant multitude*, and wilfully seduced *Papist*; But euen in the *Carnall Protestant*, and *Grosse Hypocrite*, though they haue receiued the knowledge of the Truth; For do wee not generally detaine the truth of God in vnrighteousnesse, making a shew of Religion and yet denying the power thereof; making our *belly our God*, and the *wedge of Gold our hope*, turning the graces of God vnto wantonnesse, and so giuing vp our members as weapons to the seruice of sin; do thereby plainly discouer whose seruants wee are, euen the bondslaves of Satan who ruleth in the children of disobedience? And doth not the Lord very wonderfully discouer our shifts, and confound our painted shewes, euen by these euill Angels which hee sends amongst vs?

Doth not our *Atheisme* on the

D

one

Scot.

one side, convince our heartlesse and deceitfull worship, while wee *Plead for Satan*, and maintaine his Kingdome concluding his preuailings to bee but *Counterfai-tings*; his *Contracts with Witches* to bee but *Delusions*, ascribing his power in afflicting, to *Naturall Diseases*.

And yet doth not the Lord on the other side *reiect our confidence* that so our owne tongues and waies may fall vpon vs?

For doe wee yet *fear those Witches*, whom wee conclude to bee harmelesse, hurting rather by our infidelitie, then any power of *satan*, or in themselves?

Do wee not *close* with them desperately, *releenuing* them with our Almes, and so binding them by our charitie, and euen *Tying them by the Teeth*, that they may not hurt vs?

Nay, though wee make profession to seeke to GOD alone in our troubles; yet when it comes

to

to the Pinch, doe wee not runne
vnto the *Denill*? Hath not the
Blessed, more *Proselites and Patients*
then the *Physition*; yea then the con-
scionable *Preacher*?

The Lord giue vs vnderstan-
ding in these things. Where is
our *Faith in God*? Is there not a
God in *Israel* that wee must runne
to *Beelzebub* the Prince of darke-
nesse for helpe?

Nay where are our *Wits and*
common sence? doe wee say that *Wit-*
ches haue no power to hurt by *Sa-*
tan; And yet doe wee runne to those
for helpe? Which seeing they haue
no calling from God, nor vse any such
meanes as are *Warrantable by the*
Word, it must needs follow that they
proceed from the *Father of Lies*;
who then hurts most dangerously
when hee pretends to helpe: And
must needs hurt desperately when
hee is exalted and adored aboue
all that is called God, requiring that
homage which is onely due vnto
God.

Thus, though light bee come into the world, though it bee entertained for a ſeaſon, yet men loue darkneſſe more then the light, becauſe their workes are euill; and ſo are iuſtly giuen vp for their diſobedience to this *Strong Deluſion*, euen to *worſhip Satan*; and ſo to become two-fold more the children of hell then they were before.

And doth not their example *harden the Papiſt in their Idolatry*? And yet ſurely the *Iuſtice of God* doth ſtill gloriously appeare in theſe *Children of wilfull ignorance* that ſtill ſtoppe their eaires againſt the voyce of the charmer, charme hee neuer ſo wiſelie. That ſeeing they will not bee conuerted by that *milde voyce from Heauen*, they may bee confounded by this fearefull *voyce from hell*: That they may now diſcerne their true eſtate to bee no better then the *Denils ſlaues*, led captiue by him at his will, by theſe *Good and Bad Witches*: theſe hurters and helpers.

As *Truſting to theſe for helpe for the body,*

Eph. 2.

2. Tim. 2.

32.

body, and so renouncing the soueraigne and safe remedie of the light of the Gospell for the saluation of soules. As, fearing the other more then the liuing God, and his Vicegerent the Magistrate; and so by this slavish feare, as with a strong cord being faster bound vnder the power of darkenesse, binding hereby iniquitie as with Cart-ropes, while they adde drunkenesse vnto thirst, confirming Ignorance and Infidelitie by this palpable Idolatry in seeking helpe of Satan: And so being confounded in their vaine confidence of will-worship vnto God: As now being iustly convinced to offer sacrifice to the deuill, might either by this shame bee brought to repentance, or else being made vtterly inexcusable, might so bee giuen ouer to the fearefull expectation of the vengeance to come.

Certainely, if these accursed people yet seeke for signes and shadows to confirme them in their

superstition or reforme them to the Truth: Haue they not a signe from heauen, euen the signe of the Sonne of Man, *Daily crucified* vnto them in the powerfull Preaching of the Gospell? And yet behold their fearefull obstinacie.

Doe they not still dote after stockes and stones? Doe they not runne from the liuing to the dead? Doe not they renue their Idolatrous Crosses, to encrease their stony hearts? Do they not say vnto the stockes thou art my Sauour, and to the stone thou hast redeemed mee?

Oh Adulterous and faithlesse Generation, how long will they pro- uoke the Lord? Shall not his iealousie burne like fire to consume them and all their stubble with vn- quenched torments.

And seeing they boast that they
Esay 28.45 haue made a Couenant with hell, and are at an agreement with death, as pretending that by their *Keyes* they haue the power to open and shut

shut hell at their pleasure; and yet intending, and discovering plainly heerein their horrible Athiesme, that they haue made *Falschood* their *Refuge*, and are *Hid* vnder *Vanitie*, making the *Pleasures of sinne*, their chiefe God and happines, and resting in their *Visible Monarchie*, as their Soueraigne and supreme Kingdome^a.

Hath not the Lord mightily reiected their confidence by giuing them another Signe euen from the bowels of the earth: By letting Satan loose to torment and delude them, to vex their bodies and yet also to deceiue their soules?

Surely the Iustice of GOD is admirable heerein to bee laid to heart of all those that doe hate the *Whore*, and desire her desolation, that so they may lift vp their heads because their saluation draweth neere; in that they may discern in this glasse of his prouidence, the confusion

Heb. 11.26

^a And seeming hell as a Bug-bear and putting the euill day farre from them that they may approach to the seat of Iniquitie.

Amos 6. 3.

of Anti-christs approachings: And so may take the oportunitie, to hasten the same in their seuerall places and meanes which yet the Lord in mercy affoordes vnto them.

And blessed bee God that giues some measure of wisdom to redeeme the time, and declare the wonders of the Lord to the Generation to come. Shall not this make for the confirmation of our faith, that the Lord will tread Satan vtterly ynder our feete?

CHAP. II.

First prooueth that there are Witches, and that

- 1 *By testimonie from the Word.*
- 2 *By testimony from all antiquitie.*
- 3 *By sound Reason, and that drawne:*

First from the Power, Iustice and Wisdom of the Lord.

Secondly from the Pride and Policie of Satan.

Thirdly from the damnable estate and desperate condition and corruption of man.

Secondly it reprocueth;

- 1 *Those that impute this to melancholy.*
- 2 *The Atheist that denies Witchcraft.*
- 3 *That would haue all to be but Illusion.*
- 4 *That iustifie bad Witches.*
- 5 *And so answereth to all obiections that may bee iustly made against this Doctrine.*

T*Hat there are Witches; first, this appeareth by the testimonie of the Word, which witnesseth.*

1 *That*

1 That there were such Sorcerers that preached this skill, as *1. Sam. 19. The Witch of Endor, & Simon Magus, Acts 8. and Pythonesse in the Acts 19. &c.*

2 The Iudgements of God are denounced against such by the Prophets, as *Esay 44. 25. & 47. 12.*

3 The Magistrates by seuerer Lawes interdicted the practize of Witchcraft as *Saul, 1. Sam. 10. 3. & 9.*

4 The sentence of death is pronounced against this by the Law of God, as *Exodus 22. 18. Thou shalt not suffer a Witch to liue.*

Secondly, the whole streame of Antiquity also auoucheth the same.

As appeareth by that which is declared heereafter concerning the entertainment and practize of Sorcerie: By all nations.

2 By the Lawes of each nation, against this Myserie.

3 By the generall experience of all Ages wherein eyther through ignorance this wickednesse hath appeared in open face among the Gentiles,

tiles, or else, for abuse of knowledge, euen hypocrites haue beene giuen vp to this Iudgement of Witch-craft, because they detaine the truth of God in vnrighteousnesse, and sacrifice to their Art, yea to Sathan himselfe, euen wherein they pretend to serue God, as appeareth afterward in the vse heereof.

This also is manifest by *sound Reason* and *Induction*.

And that from the *Power, Wisedome* and *Iustice* of God.

Gods *Power* is manifest; as his yeelding vp the mightiest to the power of Sathan, as Gods executioner, so in brideling Satan to hurt & cut where it pleaseth him, *Iob 1 & 2. 2. Corin. 4. Matth. 8.*

His *Wisdom*e admirable in this: That giuing the wicked their desire for the satisfying of the flesh.

Ps. 106. 25.

1 They are willingly giuen vp to submit their soules to the power of Satan, and so to be the executioners of their owne damnation.

2 And whereas Satan, if he should
appeare

appeare *in his owne likenes*, would not so easily be intertaind, could not do so conueniently the will of God, in deceiuing the wicked : yet beeing now disposed by the Lord of glory in this wise and glorious manner, that by the ministerie of men & women subiect to our infirmities : and therefore more likeli by reason of natures bonds, to preuaile with their like, Satan shal tender his seruice vnto vs ; doth hee not conuey his poyson into our soules more easily? doth hee not preuaile more effectually to our ensnaring and destruction?

The Iustice of God shineth also most gloriously in this myserie of Witchcraft.

As first, *In making it a Punishment to such as will not obey the truth*, that they might be deluded and ensnared thereby.

And so in sealing vp, in this strange & terrible affliction by Witchcraft, & the *desperate conenant* that is therein; euen eternall vengeance, and those *intolerable paines* of the damned, that

that the *Atheist* may be vtterly confounded, and the desperate sinner, may be vtterly without excuse: As preaching to the rebellious world, by these prophets of Satan the certaintie of their damnation, who refuse to embrace the glad tydings of their saluation from the Messengers of the Lord.

And is not the Iustice of God admirable heerein, that the wicked are now the choosers and executioners of their owne damnation, in beeing willingly ignorant of the trueth: In their best wisdome heaping vp teachers according to their owne lusts, purposely submitting themselues to these prophets of the diuell, that so they may be turned to their ineuitable condemnation?

Secondly, It is manifest from the *Pride and Cunning of Satan.*

Who although hee naturally hate God, yet in the Pride of his heart he seekes to imitate him in all his actions, that so he may more desperately execute his malice both against God

in

in disgracing his prouidence, and against man in furthering his destruction. And therefore, as God hath his covenant with man: so will Satan haue a speciall covenant also with his seruants.

As the Lord hath his *Ministers* to execute his wrath vpon the disobedient: namely, the *Magistrate*, so Sathan will haue his *badde Witches* to execute against the sonnes of men. Yea,

As the Lord hath his *Prophets* and *faithfull ministers* to relieue and comfort his distressed people: so Sathan will haue his *good Witches*, to minister helpe to such as seeke vnto him, &c.

And as the wise and mercifull God, because wee are not able to heare him, if he should himself speak vnto vs, doeth therefore conuey his will into *earthen vessels* 2. *Corinthians* 4.7. causing men, like our selues, subiect to the same infirmities with vs, to deliuer his counsell, and prepare vs to the obedience thereof: euen so
dea-

dealeth *Sathan* the god of this world, with the children of disobedience. That whereas by reason of Natures guilt and infirmitie, they could not endure his terrible and personall presence: therefore hee tendereth his will vnto them, by certaine delightfull and *Familiar charmes*, yea by *Witches* his *vassales* insinuateth himselfe into vs, colouring his presence and sleights by some shew of outward holinesse, as by *abusing of holie Names, Prayers, Reliques, &c.* that so hee may the better winne from vs an approbation of his help; and so the more dangerously ensnare vs in his cruell pawes.

Thirdly also this is manifest from the consideration of *our owne cursed nature*. And that not onely because wee are *Sathans* *slaves* naturally, and so are led captiue at his will, euen to further our owne condemnation, and the condemnation of others:

But especially in regard of those *Remaynders of originall goodnesse*:

As some naturall light, some conscience of good and euill, & c. whereby wee being vsually puffed vp, and so laboring to encrease these gifts: seeing wee know not the right meanes heereunto, namely, *to seeke them of the Lord*: Is it any maruell, if we fall to chaffer with Satan for the obtaining thereof? especially seeing hee will not faile *to offer his helpe*, and that vpon very faire and seemingly equal termes?

Now if wee consider on the other side, that *corruption wherewith* we are infected euen from the mothers wombe. *Two things* there are herein that further this compact with Satan.

The one is, *The earnest and vn-satiable desire to accomplish our lusts*: which seeing we cannot compasse by *lawfull meanes*, will we sticke at any thing, though it be the hazard of the soule, to attaine our desires? *Math. 16.25.* Especially, seeing as wee desire to commit sinne with greedinesse, so either *for credite*, wee would not be scene

scene therein: and indeed it is Satans policy to blind the eyes of our minds, that so walking in darkenes, we may not know whither we go, but euen like fooles be led to the Stockes, and oxen to the shambles: And hath not this *Practise of Witch-craft* many cunning sleights, and colours to hide and cloke sin, to illude and peruert our iudgeméts, that we may not discern whereabout we are? Cõsider to this end that which follows: & God giue vs vnderstanding in all things.

Adde we hereunto, That as sin encreaseth and ripeneth to vengeance, so *naturall light by degrees is cleane peruerterd* and extinguished. And the bands of common honestie beeing wholly cast off and violated, the bridle is giuen to all desperate and presumptuous sins: and that the wicked may more securely reuell therein: religion is made a scorne of, and *God is forgotten, and the knowledge of his wayes vtterly reiected*: whereby the Lord in iustice is prouoked to execute his fierce wrath, and to powre out the

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Note.

Psal. 10. 5.
Iob 21. 19.

most bitter viall thereof vpon the soules of the wicked, yeelding them vp wholly to the power of Sathan: whereby they are left to these desperate extremities, as to make *reall covenants with him*: to yeelde him vp their soules, and all at his deuotion; to consecrate themselues to his seruice and homage, and so to become *spectacles* heerein of the *certainetie of damnation*, for the confusion of the *Atheist*, that thinkes there is no hell, and the warning of the *Christian*, to auoyd the danger thereof.

Note.

Rom. I 25
26.

3 And seeing it is the Iustice of Almighty God to *punish extraordinary and monstrous sinnes*, with *strange and vnwonted plagues*. Therefore seeing the wicked cānot content themselues with common and naturall sins, but must further deuise sins against nature, as being iustly giuē vp hereto by the diuine Iustice, punishing their *carnall Wisedome*: in their strange and *monstrous Idolatrie* and *Will-worship* by those *monstrous and vnmaturall Impieties*: Is it not yet fur-

further iust with the Lord, to leaue them to be tormented by Satan, the god of this world, whom they haue consecrated themselues vnto, and that with *strange* and *fearefull conuulsions*, and horrible tortures, like-
lie to rend the bodie from the soule, but that the mightie hand of GOD ouer-ruleth Sathan, and sustaineth Nature, to the further aduancing of his diuine Iustice and admirable power. And yet all this in shew by the *ministerie of a poore, weake*, and miserable woman, to the increase of their rage, and confusion of carnall wisdom, to the nourishment of Infidelitie, and so to the sealing vp in these bodily torments of eternal vengeance.

I And therefore; as this *reprooueth* such as seeme to elude all with a *conceit of melancholy*, as if these diuellish practises and combinations betwixt the Witch and Satan, were but fancies and vaine dreames of a melancholy braine: seeing the symptomes of melancholie doe no whit agree with the persons of these Witches.

Note.

Vse of cō-
uiction.

2 As these, being fat, mery, delighting in cōpany, & all which are contrary where melancholy raignes : so this is also a *Plaine condemnation of the Atheist* of these Times, who doth therefore willingly entertaine this errour ; *That there are no Witches* : that so he may therehence conclude to his soule, That there is no *Hell*, no *Diuells*, &c.

3 This reproveth those, that, because many things are done by the delusion of Satan, (as hath bin manifested heeretofore) do therefore conclude, that al is but *Illusion*, and so would ilude the maine ground of Witchcraft, namely, that *reall covenant* that is betweene Sathan and the Witch, for the effecting of such things as on both sides are couenanted.

4 But especially, they are heere iustly to *be taxed*, that howsoeuer they will acknowledge the *Badde Witch* to worke with, and by Satan, because shee hurterh : yet at no hand will yeeld, that *the Blessor* and wise Witch (as they doe terme her) hath

hath any thing to do with the diuell,
by vertue of such compact : but ra-
ther conceiue that it is some *extraor-*
dinarie gift of God, giuen to such spe-
ciall perions, whereby they haue po-
wer to dissolue the Witches of the
diuel; seeing it is manifest, that such
extraordinarie gifts now ceasing, and
this being proper onely to the *Word,*
in the mouth of a skilfull and ap-
prooued good workeman to that
end, If any such thing fall out : it ne-
cessarily proceedeth from Satans po-
wer, permitted iustly by the Lord,
to preuaile thus with his dearest ser-
uants, to deceiue and ensnare vnsta-
ble soules, that forsaking the God of
their saluation, runne to Sathan for
helpe for the bodie, to the destru-
ction of the soule.

And therefore, howsoeuer Satan
could *without the ministerie of Witches,*
do happily as great hurt to the *bodie,*
and therefore it may seeme, that to
vse them were needleffe: yet seeing it
is the soule that he principally hunts
after; & so, by hurting the body, en-

tendeth also the further en snaring thereof. Hence is it, that he employeth these instruments, to accomplish his will by, not onely en snaring their soules, by satisfying their desires to hurt, and helpe whom they list : But hereby also endangering the soules of others.

Both those that are hurt, in prouoking them hereby, both to seeke for *revenge* abroad, against the Witch : whenas they should beginne *at home* to be auenged of their owne sins : as also to *seek for remedy* of their hurt by diuellish meanes : and so they vsually buy this helpe with the hazard of their soules.

And so also enthralling their soules yet more fearefully vnto Sathan : In that receiuing help from such means as are tendered out of his schoole : heereby it comes to passe that Satan is adored, and aduaunced aboue all that is called God. The *holie and lawfull meanes* of helpe are reiected, and despised.

Ignorance and Atheisme is nourished

shed in the world, *Infidelitie* and all
excesse of sinne, maintained and in-
creased, and so iniquitie ripened
vnto the day of vengeance. And
yet.

If here the cunning of Sathan be
to keepe these *Witches poore*, and
therefore it may seeme, that they
should haue but a little lift to fol-
low this miserable trade: Obserue
we wisely the admirable Iustice and
Wisedome of Almighty God here-
in, both in ouer-ruling Satan, that
hee shall not minister to the Witch
according to her desire: that so she
may be confounded in her desperate
bargaine, that hath parted with her
soule, for enioying of that whereof
she is disapoynted: As also

Why Wit-
ches are
kept poor

Heereby the desires of the Witch
being disapoynted, are more *ensla-
med*, and so eternall damnation here-
by sealed vp vnto her.

And withall, shee more *abieted*
to the lust of Sathan, renewing her
couenant, and multiplying her sa-
crifices, that shee may compasse her

desires : That so beeing still kept short , and confounded in her expectation : shee may breake out into more desperate attempts to the ripening of sinne, and hastening of vengeance.

Which shall with greater confusion light vpon her, in that being once *arrested and conuicted by Authoritie* : she shall find her maister whom she hath serued , not onely to be the *meanes of her discouerie*, and haling to Iudgement , (as heereafter shall be manifest;) but now he hath discouered her, to forsake her vtterly (in regard of helping out of this brake ;) that so shee may be yet further *confounded*, in her desperate choice, that hath forsaken a faithfull GOD , to serue such a maister , as will forsake her in her neede : and that to such a fearefull end , as heereby to sincke her in *horrible despaire* , and so to exclude her al hope of mercy and compassion from the Lord; and thereby to expose her vnauoydably to his mercilesse tyranny.

Why Satan forsaketh the Witch after that Authority hath seized on hir

And

And to this end serueth further, that the *bad Witches power* being so limited, as *hauiug hurt, shee cannot helpe* againe; howsoeuer it may seeme to imply a *unllitie in this Trade*; or at least challenge the power and perfection of it; yet indeed this restraint of the *bad Witches power*, tendeth much to *aduanice the Myserie of this iniquitie*; as hereafter is made manifest, and so to make good the wisdom of this Art: Especially seeing this both for the present proues a *great confusion to the Witches power*, as also giues occasion of her *discouerie* from the Blessor, who in this case is sought to for helpe; and so detecting the *bad Witch* makes way for her riddance that her Master Satan may haue more worke.

And howsoeuer when the *Witch* is punished, the *partie afflicted hath no ease*, yet this doth not argue that his affliction came not by that meanes. But herein appeareth; first, the absolute power of God, who ties not the outward blessing simply to

Why the bad Witch cannot help what shee hath hurt.

Why thought the Witch bee punished, yet the affliction is not removed.



to the vse of holy meanes : Though the Magistrate haue done his duetie in punishing the Witch , yet the party afflicted must still abide Gods leasure , The Lord is not simply subiect to man : Or else though that outward meanes may bee vsed for the punishment of the offender, yet seeing the affliction must bee sanctified before it shall bee remoued from the Saints. And this proceeding hitherto may happily bee a meanes for the good of the Witch, as being staid from further hurting, and so happily ; as shee belongs to the Lord, by this temporall punishment may bee brought to true repentance : But it cannot simply and necessarily auaille the party afflicted; therefore it is the great wisdom and bountie of the Lord, not to cease the affliction vpon the punishment of the Witch , but rather to linger it vpon his Saints, vntill by more *effectuall meanes of prayer*, and *unsained repentance*, they shall make an holy vse of the present

sent chastisement, And so in it due season it shall bee remoued from them.

And may not the wise and gracious GOD heerby meete with our *Confidence in the meanes*; not remouing the correction, though wee haue done the will of God for the further *Triall of our faith*, and aduancement of his *absolute power*, in preserving vs in this extremity?

And so thereby not onely *confounding Satan*, and his instruments which thirst for bloud: but *preparing* vs heereby to a more *glorious deliuerance*. And what if it please our mercifull God to take vs to himselfe by this strange affliction doth not his exceeding mercie shine heerein? Not onely in *sanctifying this grievous affliction* to his Saints, though hee do not vtterly remoue it; but further also in deliuering them by this affliction from this miserable world; or at least leading them by the continuance of the rod, to
found

The Saints
subiect to
this cala-
mitie, and
why.

found repentance, that so they may howsoeuer be bettered by it.

And therefore seeing the Lord can raise *light of darkenesse*, and these outward things are common to all: though the deere *Seruants of God* should bee chasticed with this scourge, may not this stand with the wise prouidence of the Almighty may it not come within the compasse of this Art, to haue euen Gods children afflicted by Witch-craft? Shall not euen all things turne to their good?

Witches
though
they work
by poyson,
yet to bee
punished
for com-
pact with
Satan.

And what though the Word seeme to condemne such as *by poyson* take away the life of man; yet seeing these poysons are deliuered from Satan vnto the Witch, by vertue of the *Couenant betweene them*; and though some hurt bee done by poysons, yet much more is done by sorcerie, and imployment of Satan personally to that end, seeing the Word doth as well condemne these Witches: Is it not manifest that such there are to be condemned?

And

And though happily they may speake many *things falsly*, as confessing that to bee done by them which is done by Satan immediately, telling of many things that are vntrue, yet doth this the rather argue that they are *led by Satan*, that hee doth many things by their appointment.

Witches though they lie yet to bee convicted.

For seeing Satan is a *Lyer from the beginning*, therefore doth hee both teach them to lie,

1 *That* those which yet will depend on them, may bee *more inexcusable*.

Willing lie.

2 *That* hee may also by this meanes make a *Trade of lying*,

Why they lie.

And hee doth also giue them occasion to lie *unwittingly*, in confessing that to be done by them which Satan did of himselfe, that so hee *may hasten them to their deserued condemnation*, causing their own tongues iustly to fall vpon them, both in punishing their will though they did no hurt in this particular, and meeting with *former hidden wickednesse* by this supposed & arrogated crime.

But

Witches
though
they vse
salues and
prayers yet
be conui-
cted of sor-
cerie.

But heere *it is replied*, that these poore women vse *Salues* and *good prayers* to the accomplishment of their cures, and therefore neither is it likely that Satan would conioyne with such holy meanes, and indeed it is needlesse, if these will doe it, to admit of Satans assistance thereto.

To which wee answer, that neither are such *medicines* as are applyed vsually fit for all such cures, because commonly they giue but *one Salue* for all diseases: Or if they were, why may not Satan vse these to cloke and colour his presence?

As for *prayers*, neither are they *auaileable* in regard of the *person*, being vsually prophane, popish, or ignorant; neither indeed *allowable* to such ends; but where other lawfull remedies may not bee had. And may not Satan hide heereby his assistance more dangerously? May hee not deceiue vnstable soules more desperately?

Thus

Thus it is apparant that there are Witches, both by testimonies from the Word, and by sound reasons conuincing the same: And so

Such obiections are answered as seeme to oppugne this sacred truth.

Now let vs consider further what Witch-craft is.

CHAP. III.

1 *What Witch-craft is,* 2 *Of the causes,* 3 *And effects thereof.*

VVitch-craft is a wicked Art seruing for the working of wonders by the assistance of the deuill, so farre forth as God in Iustice shall permit.

An *Art* (I say it is) because it hath it *Rules* and *Observations* whercon it is grounded: especially the *Covenant with Satan*, and the *circumstances*

The *Author* of these *Rules* is *Satan* the *Prince of darkenesse* rainging in the children of disobedience, & therefore by his knowledge of diuine duties
and

and malice against God and his children, framing these Rules, to draw them from the seruice of God, to the seruice of the Deuill.

And conueying these Rules vnto the *Witches his chiefe Schollers*, that they might more easily and familiarly teach the wicked, then if Satan himselfe should personally appeare vnto them.

And therefore it followeth that it is a *wicked Art*, as proceeding from so fearefull a Teacher, and tending to so wicked ends. As

Gen. 3. *I To worke wonders*, whereby it is proued to bee a *Wicked Art*, as proceeding from that roote of Bitternesse euen a Desire to bee *like vnto God*; to the compassing whereof, what more colourable then to work wonders? Thus did Satan preuaile with our *first Parents*, and thus hee workes vpon their gracelesse posteritie, as being encouraged daily herein by our naturall corruption: And, that especially discovering it selfe.

I By selfe loue, and high conceipt of

of our owne deseruing; which being not answered, but rather crossed herein, that he that hath most is neuer cōtēted, he that hath lesse enuies him that hath more : heerevpon Satan laies the foundation of this Art in the heart of man, as heereby being perswaded that hee shall *worke wonders*, both to *reliue his pouertie*, and *aduaunce his credit*, as exceeding all in this, though hee come short in other things, and hereby compassing the height of his desire: Thus did many *Popes* aduaunce themselues, as *Syluester 2. Benedict 8. and Hildebrand.*

Discontent in the heart of man.

This selfe conceit staies not here; but as outwardly it affects to bee as a God among men by honour and promotions, so doth it also *inwardly affect and desire* some such meanes, whereby it may raigne in the consciences of men.

And to this end, knowing men to affect nouelties, doth it therefore in *Curiositie*, search after *knowledge and hidden Mysteries*, which being not
F
supplied

Curiosity

supplied by nature and ordinary meanes, are therefore not vnwillingly sought by this forbidden skill: And that the rather because hereby being enabled to confirme such new-found knowledge with strange & wonderful euents, by this meanes doth more strongly bind the conscience, & detain in obedience: Although all is done by no other meanes; but

2 *The assistance of the dewill:* whereby it is further distinguished from all other Arts, which produce their effects by *vertue of their owne ground*, not any *outward helpe*: As also especially, seuering heereby the wonders that are wrought by this Art, & those *True Miracles*, that are wrought by *Diuine Power*.

True Miracles,

These are such as are wrought by the power of God simply, either *aboue* or *contrary to nature*, as *Exod. 14. 21.* & *Exod. 6. 7. 8.* those miracles done before *Pharaoh* by *Moses*, and *Iosh. 10. 13.* The causing of the *Sunne* to stand in the firmament, The preservation of the Three Children in the fierie

ferie furnace; *Dan. 3. 20. Daniel in the Lyons Den, Dan 6. 23. & Math. 14. Ioh. 9.* these haue God truely to bee their Authour, As being the onely *Creator of Nature*: 1 And therefore to God alone belongs to restraine or extend the power thereof: 2 Especially seeing this is a kind of creation, whereby that is to bee made which was not before: *Pf. 136. 4.* And therefore, if the *Prophets and Apostles* haue done any such wonders: It hath beene, 1 *Not by their owne power*, or in their owne name, but by the *Name and power of God*: 2 *Having an especiall and extraordinarie calling therunto: Act. 3. 12.*

Prophets
& Apostles
how they
wrought
Miracles.

Nay though the *Son of God in his Man-hood* did many miracles, yet this was not *by the Manhood wholly*, though thereby the worke being wrought, was dispensed & acted in such & such a visible manner; yet the work it selfe being cōtrary to nature, was effected only by the power of the God-head: as in the raising vp of the dead, the man-hood vttered the voyce, but the

Christ Ie-
sus how he
wrought
Miracles.

God-head fetched the soule from heauen and put it in againe vnto the body, yea giues life and power to heare the voyce vttered to rise, come forth: *Ioh. 11. Math. 10.*

And therefore seeing *Christ as man onely*, could not work these miracles, It followeth that whatsoever are wrought by men are deceitfull and counterfait, And being wonders and strange effects are therefore effected by the subtiltie of Satan, as *being able to doe strange things* about the ordinarie course of nature, though not simply contrarie thereto, which ordinarily the wit of man cannot possibly produce: And that

1 Because he being a *spirit*, is of *extraordinarie knowledge and capacitie* to search into the secrets of nature, and there to frame strange and wonderfull things: And that the rather because

2 He is *ancient and full of experience*, and so hath encreased his knowledge and profited his practise, which

which man by reason of his ignorance and forgetfulnesse, want of opportunitie cannot possibly compass: And this

3 The rather because Satan to his knowledge and experience hath *great power* sufficient euen to confound all inferiour creatures if the Lord did not restraine: And withall

4 Is *exceeding nimble* and readie in exequution, being able to conuey himselfe and other creatures in a trice euen from farre distant places.

1 And so by vertue of skill being able to apply *Creature to creature* and the *efficient causes to the matter*.

2 And that speedily about the ordinary course of nature how can he but effect admirable things:

3 Especially if we consider that the Lord permitting, it is possible for Satan to conuey *himselfe into the substance of the creature*, without any penetration of dimensions, and being in the creature although it bee neuer so solide, he can worke there.

in, not onely according to the Principle of the nature thereof, but as farre as the strength and abilitie of those principles will possibly reach and extend themselues.

By this it is manifest, that *Satan can worke wouders*, and these according to his seuerall *Qualities*, are of *two sorts*.

Concer-
ning Illu-
sions.

1 *Illusions*, or *Reall actions*, Satan deceiueth, 1 *The senses*, 2 *The mind*.

The *Senses* are deceiued, when wee thinke that wee see, heare, feele, and what indeed wee feele not: How Satan doth this, see heereafter in the Sect: of *Iugling*: *Galatians* 3.1. 1. *Sam.* 25.

The *Mind* is deceiued, when a man thinks that of himselfe which is not true; as when men thinke they are *Kings*, or *Christ*, *Elias*, &c.

Reall
Workes.

Now *Reall Workes* are such, as are indeed what they seeme to bee: which though to men that know not natures secrets, may seeme strange and admirable; yet are they no true Miracles,

Miracles, but *Lying Wonders*, in regard of the end, for which they are wrought, as to maintaine error, though not in respect of the worke it selfe, Such were those, *Iob* 1. So can Satan appeare in the shape of a man, not deluding the sense, but by assuming a true body, and therein utter a true voyce.

2. Theff. 2.
9.

And yet he cannot *Change one creature into another*: As a Witch into an Hare and Cat; This is a meere delusion of the sense, though the like was done by the mightie power of God, *Genesis* 19. 26. *Lots* wife.

As for that of *Nebuchadnezzar*, *Dan.* 4. It was no change of his substance, but onely of his condition and qualities of his minde, *Verse* 31. The Lord inflicting madnesse, &c. vpon him, to punish his Pride: And

Thus may Satan worke wonders but yet with this limitation:

So farre forth as God in Iustice suffereth: Implying thereby:

Deut. 13.1

1 That God *suffereth* this Trade to *trie* his children, and to *Punish* the wicked, 2. *Theff.* 2. 10. 11.

2 That Sathan can *goe no further herein then the Lord permitteth*: though his malice be infinite, yet his power is limited, *Exodus* 7.8. 1. *Reg.* 22.23.

And this the Lord doth 1 to *confound* Satan in the toppe of his Pride, and restraint of his malice; 2 to *preserue his children* from his power and crueltie, 3 to *humble the wicked* that are his Prentices in this Art, as if *by their power*, and not a diuine hand, Sathan were brideled, and to *confound them* also in their cruell expectations and designes against the Church of God.

¶ *Thus farre concerning the Nature, and generall Description of this Art.*

CHAP.

CHAP. IIII.

*Now let vs consider farther of Sathans
Policie in Training his Schollers to
this Art , as also in Trayning them
up, and confirming therein.*

AS euery Art hath it *entrance* and
introduction, to allure and enco-
rage thereto, yea to imitate and hap-
pily to beginne more rudely , and so
by degrees to attaine to perfect skill
therein : So is it in this *Art of Witch-
craft.*

The *occasions* that are ministred to
Sathan , to allure vs hereunto, pro-
ceede from our selues : namely those
desperate passions of 1 *wrath* , 2 *discon-*
tent , 3 *reuenge* , 4 *conetousnesse*, &c.
which being ioyned with a 1 *con-*
tempt of Gods ordinance , 2 *grosse* and
open prophanenesse , and 3 *to desperate*
impenitencie ; do therefore giue Satan
occasion to conceiue, that God hath
forsaken vs : and so now is his time
to chalenge his owne, or at least to
set

ſet vpon vs, to make vs his owne.

To this purpose firſt doth he ſuite himſelfe according to our ſeueral *raigning ſinnes*, nouriſhing vs in *ignorance*, and ſo preuenting meanes of repentance; and yet, *binding* for a while by all meanes the *attaining of vnlawfull deſires*, that ſo hee may ſinke the wicked in *deſpaire*, as being vtterly out of hope, to compaſſe their intents, and to ſatiſſie their luſts: prouoking them to further *deſpiting of GOD*, and condemning his prouidence, in not yeelding vnto their vnreaſonable, and inſatiable deſires: And ſo by this manner of meanes prouoking the wrath of God the Lord further againſt them, they grow to *ſolitari- neſſe*, and heereupon giue fit opportunity to Satan to enter them to this myſterie.

Note.

¶ *Of the manner of Sathans compaſſing and trayning his Novices to his Lawe, and of his notable deceits, and impoſtures therein.*

This

THis is according both to the *Times* wherein hee workes, as also the *generall condition and qualitie* of the persons vpon whom hee workes.

You haue heard how Sathan dealeth, to prepare the wicked to this Art : Now let vs consider the *manner* how he sets vpon them, to enter them heereinto : Which is according,

I To the *Times*, which if they be of *Ignorance*, then he appeares more grossely in some *Carnall and vgly shape*, to bring into subiection by *fear* : and so also, for the same end, he appeareth in the same manner *visually by night*.

But if it bee in *the day*, or in the *abundance of knowledge*, then eyther onely by *some voyce*, or by some *curious apparance*, or by some friendly resemblance, hee doth make his way, to entertaine parlie with the discontented and desperate parties.

I Not

1 Not being daintie to question with them, *What is that doth discontent?* and,

2 Promising them, a *sodaine*, and certaine way of remedie.

3 Prouided, that they follow his aduice, and do such things as he will require of them.

4 And contenting himselfe with some *generall answer* for them tending to this effect, that they seeme contented, desiring nothing more then to know what particular meanes it may be, that so they may be masters of their desires; and so

To this end concluding of a *second meeting*, for this time hee taketh his leaue.

It is not long but he keepes touch with them, remembring them of their greeuances, reuiuing their hopes for helpe, kindling their desires to seek it from him: and so growing to some particular terms, what they must doe in requitall againe; Namely,

1 To *addict themselves vnto his seruice,*

nice : and when hee hath gotten this promise of them.

2 Then *he discouers vnto them what hee is* : making it apparant by some more terrible forme , and thereby the rather to awe them with the presence of his power :

And so to keepe them by terrour *from starting backe* , and yet to giue them hope by this resemblance of his power , that he is able to do for them , what they may desire , able to confound their enemies , and defend their friends.

And so happily for that time also , hee doth proceede no further with them.

It is not long but he meetes with them againe , and then proceedeth to *binde them to his allegiance* , by *entring into a solenone league* , and *co-uenant with them*.

But before we do come to speake heereof, let vs make some vse of Satans former Policies.

Surely, howsoeuer it be common to all.

1 To sinne of Infirmitie, yet let vs take heede of *presumptuous sinnes*.

2 Though wee sinne, yet let vs not *reiekt the meanes* which may bring vs to repentance.

3 Let vs learne in all things to *cleere God*, and *condemne our selues*, that so Sathan may not preuayle against us.

4 Take wee heede likewise of *Ignorance*, and *wilfull resting thereon*, lest hereby Sathan preuayle against vs.

5 And learne wee to *Moderate our desires*, and to get the victorie ouer them, lest heereby Sathan take aduantage to drawe vs to vnlawfull courses.

6 Obserue wee the admirable iustice of Almighty God, that *Presumptuous sinnes shall reape no better comfort then despaire*, and so by despaire betray themselues to *Solitarinesse*.

How to
preuent
despaire.

And therefore, to *preuent despaire*, let vs daily *renue our repentance*.

1 Renouncing our selues, by seeking

king to the mercie of our God.

2 And take we heed of *discontent* and *murmur*ing against the Lord, lest the Lord leaue vs to Sathans power.

3 And though we must daily distrust our selues, yet let vs not neglect the *Testimonies* to take the surer hold on GOD; lest Sathan by degrees steale vpon vs, obseruing his *Cunning*,

4 That first he worketh vpon the soule *secretly* and *as farre* off: and so commeth neerer to open contracts: And therefore labour we to resist in the beginning, vsing *societie* gratiouly and *following* our callings.

CHAP. V.

Sathans Policies in confirming his Nouices in this their Trade.

THIS is discovered, eyther in the *Covenants* that passe betweene Sathan and the Witch to this purpose: or else,

Such other Stratagems and deuices that

That are vsed to this end (of which in their Places) to make them *sticke to their couenant*, and so to performe the bargaine.

Concerning *the couenant*, certaine it is, that though (as you haue heard) Sathan dallies for a time, to draw vs on: yet at length he will not faile to *make sure* of his Prentice, by binding him in some solemne Bond to faithfull seruice, and performance of what hath formerly beene promised.

Now in the Couenant wee are to consider.

First, the *Nature* and *Qualitie* of the Couenant.

Secondly, the *seuerall ceremonies*, enterchangeably concurring to the solemnizing thereof.

SECTIO I.

Concerning the *Couenant*; certaine it is, That there passeth such a Couenant betwixt the Witch and Satan, as appeareth:

i By

1 By the *Testimony of the Word*, as, *Psa. 58. v. 5.* where the originall yeeldeth, thus, *which heareth not the voyce of the Charmer, or Mutterer, ioyning societies together*: wherein, the holie-Ghost both setteth downe the effect of a *Charme*: namely, that it is able to stay the Adder from stinging those that shall touch him;

As also the *Ground of the Charme*, wherein it hath it power: Namely, *Societies, or Confederacies, cunningly made, not betweene man and man, but as the word importeth, betweene the Inchanter and the Diuell.* So *Deuteronomie 18. ve. 11.* The Lord charges the people when they come into the Land of Canaan, that *they should beware lest any ioyned society, that is, entred league with wicked spirits.*

2 The *practise of Sathan* proueth no lesse, who is ready to offer conditions of agreement, as appeareth, not onely in the proffer to our *Sauour Christ*, but in those daily offers hee makes vnto men, to giue them

G

this

this, to do that for them.

3 The *event and successe of Witch-craft* makes it plaine; which being sometimes *wonderfull*, alwayes *aboue the power of the silly Witch*. It must needes follow, that this effect proceeds from some such *compact* with Sathan; who is hereby bound vnto the Witch to do such things, which shee of her selfe were neuer able to doe.

The *End of this Couenant* is, To make sure of his Prey, which by vertue hereof he seizeth on: The Lord leauing rebellious man hereby to his power, as by this Couenant with Sathan, wilfully forsaking God, and submitting vnto Sathan as his Soueraigne Lord.

Obiect.

But heere it is replied in the defence of Witch-craft, that both the Diuell doth many things, *and yet not at the Witches command*: and also that the Witch wisheth, and performeth much euill, cyther by *some cunning poysons*, by *outward violence, &c.* or at least, though they may be done by Sathan,

Sathan, yet shee is not so much as *pruie thereto*: nay many times shee seemeth to be *against the same*, and therefore it may seeme there is no such Couenant.

To which *we answer*, that though Sathan doth some things beyond authoritie, yet he doth other things at *the commaund of the Sorceresse*: and those which *she commands not*, though Satan doth them; these shall be *put to the Witches score*: yea, though happily shee should seeme to be *vnwilling*: because eyther the Diuell answers heerein, in some measure, the *generall malice of her heart*, which is to do more hurt then she can: or apprehends some *secret inckling*, though there be no expresse commaund: or else, *exceedes his Commission*, to the confusion of the Sorceresse when she now shall discerne, how her seruant is her maister, doing what hee list, though he would seeme to be at her becke. To this end consider we further.

Ans.

SECTIO II.

Of the kindes of Couenants which are made betweene Sathan and the Diuell.

THese are of *two ſorts* : The firſt *exprefſed and manifeſt*, becauſe it is performed by *ſolemne words*; Satan appearing in ſome *viſible forme*, and the Witch answering really by ſome forme of ſpeech, tending to this end, *To admit of the Diuell as her ſoueraigne lord, to renounce God, Baptiſme, Chriſt and all, to yeeld him all ſeruice both of body and ſoule, while ſhee liues; and ſo to leaue him bodie and ſoule to diſpoſe of at his pleaſure after death.*

I The *occaſion* of this reall Couenant, is cyther the *unſatiableneſſe of mans deſires*, which to enioy he careth not what he parts with, and ſo expreſſing thoſe deſires by ſome intemperate and violent paſſion, giues occaſion hereby to Sathan to tender this ſeruice.

2 Or else some *extreamitie of affliction* so oppresseth him, that being not able to vndergoe the burden, he cares not vpon what termes he promise his ease, and so is contented, for present release, to aduenture a future casualtie. Or,

3 Some *matter of discontent*, pro- uokes to reuengo, and rather then his spleene may not be satisfied, he will satisfie the Diuels request. And so by these and such like preuayling corruptions, is at length brought to this fearefull issue, as to engage his soule to the bondage of Sathan.

Another sort of *Couenant* there is, *secret*, and *mentall*, as wee say, per- formed by *consequence*, and *necessarie induction*.

And this vsually serues the turne, because Satan hereby deceiues most dangerously: as deluding the Witch that *she is free*, because she hath made no *verball composition*, whenas indeed by those meanes, she is bound more fearefully.

Or else, this prooues in some ca-

Note.

ses a preparatiue to the other ; especially when the parties vse such means ignorantly, which are no better then Sathans indirect and abhominable pranckes to procure ease against infirmities . As, to *scratch the Witch*, to *hang Amulets about their necke*, &c. which though some doe ignorantly, as thinking some inherent power to be in those meanes to cure diseases : yet doth this by degrees draw them from the vse of law full means, cause them to rest in those that are vnlawfull : and so nourishing them in infidelitie, prouoke them in time to forsake God ; and so they are iustly left to the power of Sathan , by him to be ripened to the day of vengeance.

Markes of
the secret
couenant.

If wee would know the *Tokens* of this secret Couenant.

They are , *First prayer for unlawfull things* : which howsoeuer it may seeme to be made to GOD , yet in truth it is offered vp to Sathan : so that if now by such meanes wee become maisters of our desires, this is a pledge of this secret Couenant.

Se-

Secondly, *using unlawfull meanes*: such as are offered by Satan for helpe in extremitie, as to *goe to Blessers*, to *scratch*, to use *spells*, &c. wherein if wee be *conuincsed with the truth*, that these haue no proper vertue to doe such things, and yet shall use them; This is an other dangerous bond of this secret Couenant. }

So that though all that use these things are not brought to this Trade of Witch-craft, to *hurt the bodies of others*: yet are they *hereby bewitched in their soules*, and so proue spirituall deceiuers, to enthrall the souls of others to perpetuall perdition.

A third marke of this secret Couenant, is an ordinarie taking of Gods name in vaine; especially in blessing of Cattell, which although the ignorant and vnbelieuing world hath taken vp of custome, yet the first tutors hereunto haue beene the Witches, thereby to colour their forceries, and draw more Profelites to their deuotion.

And blind
charitie.

And therefore it were to bee wi-

shed, that we were more exceeding carefull in the sober and reuerent vse of the name of God; especially, when wee thinke or speake of these outward things, lest Custome breed profanenesse, and profanenesse contempt, and despight of GOD and godlinesse. And so, although at the first Sathan enter not into vs, yet by degrees at the length he may so farre preuayle, as first to draw vs to make charmes of these holy names; and so secondly vpon the effect answering our Infidelitie, wee be further drawne to vnlawfull desires, and to be contented to submit to Satan for the obtaining thereof, and so at the length become practitioners in this Art.

Vses of these Diuers Couenants.

By this it is apparent, that notwithstanding the caueats of Atheists and profane persons against the Doctrine of Witch-craft: That certainly there are Witches, as appeareth by this Couenant betweene them and Sathan.

And

And seeing insatiable desires are an especiall cause of the making this League with Sathan: Therefore we are taught secondly,

1 To set bounds to our vnlawfull desires; 2 to be content with our estates; 3 to prepare our soules to afflictions; 4 to enlarge our desires for heauenly things; 5 to suppress our vnruly affections of euery anger, and especially 6 to cast our care vpon God in Iesus Christ, and 7 to haue our persons accepted of God in him: that so we may not be ensnared with Sathans baits.

And seeing the wicked are not ashamed to make open profession of their homage and allegiance vnto the Diuell: and therefore much lesse ought wee to be abashed to professe our Faith in God, to giue a reason of our hope and confidence in him: If Satan will haue reall promises and verball contracts, not contenting himselfe only with the heart and inward man: Then surely ought not we to content our selues with good meanings,

or bare purposes, but wee must labour to confesse with the mouth to saluation, as wee belecue with the heart to righteousnes, as *Rom. 10. 10.* If Sathan will haue deedes as well as words, then let vs also not be hearers onely, but also doers of the will of God, lest wee deceiue our selues.

Lastly, seeing Sathan is growne so cunning, as to content himselfe with priuy signes and circumstances, not exacting of all sortes publique and expresse bargaines: shall not this teach vs, not to content our selues with bodilie seruice, and outward deuotion: But especially, to labour for trueth in the inward man? Shall not this winne vs to watch seriously ouer our thoughts and secret purposes? Shall it not send vs vnto Christ, for the daily purifying of our hearts by faith in his preeious blood? Shall it not still round vs in the eare, to take heede of hypocrisie? lest this be of al other the most sure bargain with the Diuell, seeing of all other, the hypocrite is first to goe to hell, as
making

making a mocke of heauen. They shall haue their portion with hypocrites : of all other the hypocrite shall drinke deepest of the cuppe of vengeance.

Hitherto of the nature and kindes of the *Couenant* : Now let vs consider further of the conditions thereof.

SECTION III.

Of the conditions of the Couenant betwene Sathan and the Witch.

TThese are enterchangeable, as,
1 *What Sathan will doe for the Witch.*

2 *What the Witch must doe for Sathan.*

The ground of this *Couenant*, is in imitation of the Diuine Wisedome, who by this meanes reuealeth himselfe vnto man, and bindes man vnto him : and so in high scorne and despite of the Lord our God, by the same meanes doth Sathan indeuour

to withdraw man from God, to en-
thrall man more desperately to his
seruice.

And yet heerein *to deceiue wretched
man*; as by this outward ceremonie
of the Couenants being in imitation
of that diuine breeding in the minds
of his Profelites, an opinion of Sa-
thans deitie, and so thereby auou-
ching this subiection vnto him.

*The Policies of Sathan in this Cou-
nant is manifold.*

1 As first, to make them belecue
there is a kinde of *equitie* in the busi-
nesse, and so the rather to sticke to it,
the rather, when his performance is
present, their turnes serued, that
which they are to performe, *to come,*
uncertaine, they may repent, or, *Hell*
is but a Bugge-beare: yet,

2 To *binde them more surely to his
seruice hereby*, seeing in honestie they
are to keepe touch with him, seeing
he keeps with them; binding them
heerein by that bond of ciuill hone-
stie

stie which Nature so much standeth vpon, and resteth in, thereby, though *confounding*, yet also flattering the same.

Note.

But hath not Sathan (I pray you) in this Couenant with the Witch, a further reach, *to deceiue others also?*

Yea surely, and *that many wayes.*

As *first*, heereby hee would beare the world in hand, that he is now so at the *Witches commaund*, as that, neyther may hee bee thought to haue any power else, but what is limited to her lusts, whereas indeede hee doeth many things of himselfe, and yet father them vpon the Witch, to flatter her in her soueraignetie, and hasten her to vengeance: yea, exceedeth often the Commission, which hee receiueth from her. And though she would *hane* many times *the mischiefe undone* and released, because shee is tormented by such charmes, as Sathan teacheth, to dissolue the Witch-craft, as to *burne some part of the thing bewitched, &c.* and no doubt is in like maner haun-
red

ted with some *heart-pang*, and hell of conscience, yet can shee not giue the least ease to the partie afflicted.

Especially Sathan obseruing the nature of man to be prone to Idolatrie, his purpose heerein is to *withdraw the minde from God*, and settle it vpon the *Witch*: As if Sathan were not Gods *instrument* to afflict man, but onelie the Witches seruant to doe what shee please, and so the Witch and Satan in the Witch must bee adored and exalted aboue the Lord. Shee must be feared, rated, yea, sometimes shee must be innocently condemned, shee must bee sought vnto, closed with, pacified with gifts &c.

SECTIO IIII.

THat which Sathan bindes himselfe to doe for the Witch, is, To appeare vnto her in what forme shee pleaseth.

I To

1 To *confirme* her conceited power.

2 To preuent that feare which might arise from more horrible apparition, and *so to nourish* in securitie.

Heerein he *deceiueth diuersly*:

1 As first, that *hee is no where present* but in these formes.

2 That *he is alwayes present in these formes*, whereas indeede he deludes oftentimes the senses hereby.

3 That accordingly to the *multitude of formes*, so are their *many Dinells*, that the Witch may the rather glorie in the multitude of these seruants.

4 That the *Creatures of Almighty God*, which in themselues are good and seruiceable for vse, may be feared, and hated, yea adored, and respected as presages of good or euill, as, when a *Hare crosseth the way, &c.* And so our right in the creature questioned: But especially, Sathans cunning in appearing in these formes euen of familiar Creatures, which
if

1. Tim. 4.4

if they can hurt, *It is but onely the body:*

1 Is, both to *hide that speciall Tyrannie and crueltie* of his which he extendeth against the soule :

2 And to nourish this conceipt by these appearances, that his power is *limited by that creature*, and so not to bee feared, so to bee lightly regarded and despised of vs: as busying themselues about such trifles, as to keepe drinke from working, and whereas indeed vnder colour of these they prey vpon the soule, stirring vp to reuenge, coueteousnesse, vncleanesse, &c.

Yea ouerthrowing of Kingdomes, rooting out the Gospell: which that they may effect more securely when they are not espied and preuented, therefore they labour to occupie mens mindes in these base and sleight matters, that so they might not suspect, or preuent them in the other.

And doth not Satan notably delude the *Ignorant People*, That by this couenant with the Witch, to bee at her

her command, hee maketh the simple people beleue, *that he neuer comes but at the Witches sending* : And so both prouoketh by all meanes to curry fauour with the Witch, by entertainment, gifts; what not? whereby they become subiect, through this infidelity, to Satans power; As also *prepareth way* heereby to seeke to the *Witch for helpe*; and so is further ensnared to the danger of the soule.

Nay doth he not by submitting himselfe to base meanes : as by burning a spittered hore, &c. whereby he seemes to bee remoued, herein also further deceiue the simple people : As *with-drawing* them from the holy meanes whereby they may bee releued, and causing them to *rest in these accursed and deceitfull helps*: which either do no good at all, or if they doe any, it is to doe a greater hurt.

SECTIO. V.

A second thing whereby Satan binds himselfe to the Witch, is to doe whatsoeuer the Witch shall command.

THat is, to lie still when she lists to spare.

To runne and hurt when she is moued, where and how it pleaseth her lust.

And the more cunningly to conuey and execute this mischiefe, to shroud himselfe vnder any shape; yea to conuey the Witch vnder any shape, or forme, to the satisfiing of her lusts, and yet to deceiue her more grossely therein.

SECTIO. VI.

Shall wee now consider a little how Satan deceiues by this subiection?

First, in that he pretends to bee at their command: he therby secures them as if their state were safe, they

they need feare no hurt from him, seeing he is at their becke.

Nay he thereby *Puffs them up with a conceit of some extraordinarie favour with God* that giues them such power ouer Satan: Nay he further bewitcheth them that now *they are as Gods*; being able to command Satan, whom none can ouer-rule but the Lord:

And so *prouoketh to horrible blasphemie, and Idolatrie*, to aduance themselues in Gods steed; to saue life and to destroy it at pleasure: And therevpon inferres a further securitie of their estates; That they which can thus dispose of others estates, they are wise enough to secure their owne: Or at least, what need they more then to enioy this soueraignetic, to exercise this liberty, thus to satisfie their vtmost desires?

Note,

Hitherto serues *another sleight of Satan* herein: That being now at their command, he hath no power but from them: When they call he must runne, otherwise he quitcheth

not: And hence ariseth this *delusion*,
That seeing they know what's best
for themselues, therefore they will
bee sure to keepe him safe from hur-
ting them.

And heere Satan hath *another*
tricke yet further to beguile them;
namely, to *confine himselfe* as an Ape
to his clog, to some *Box* or *Prison*,
where he lies, as bound not to stir
but when the Witch calleth, she, as
his Goaler, must giue him libertie,
whereas he still goes about like a
roaring Lyon, stirring vp in the
heart desires of *reuenge*, *conietousnesse*,
&c. while he seemes to lie still from
bodily harmes, and nourishing Pride
and Infidelitie by this his fained
bondage, and so hardening in secu-
rity, while he ceaseth from outward
hurts.

SECTION. VII.

AND doth he not also by this his
fayned subiection to the Witch de-
ceive the Vnbeleuing world?

Yea

Yea certainly, and *that many waies*: As *First*, he with-draweth them from the *acknowledgement of Gods Providence*; who onely hath power to send these euill Angels to torment the wicked, and afflict his children, and so to rob God of his glorie herein, and to referre it to the Witch, as if Satan were onely at her dispose.

And for their further confusion heerein, he prouoketh them in reuenge of their wrongs, not to look into their sinnes, which cause the same, or to looke vp to God who onely can heale, because he giueth the wound: But to *crie out upon the Witch*, to harry her to the Iustice, to scratch, and practise against her, and so, many times, to shed innocent blood in accusing wrongfully: Or at the best, though the Law may bee satisfised, yet God is not glorified, nor themselues truely releiued, Seeing by vsing vnlawfull meanes for helpe, though the body may finde ease, yet the soule thereby is

more dangerously ensnared.

And hath not Satan *another dangerous fetch* in this subiection? That whereas many diseases come of naturall causes, which are well knowne to Satan, though the simple people are vtterly ignorant thereof: Yet seeing the Witch in malice intends the hurt of her neighbour, and to this end sets Satan on worke: heerevpon it is concluded that all diseases proceeds from Sorcerie; and so heereby all sober and wise meanes are neglected to preserue health, the bridle is giuen to all ryot and excessse: and if any thing fall out, the Witch is blamed, and not our distempers.

Note.

SECTIO. VIII.

THUS we haue heard one part of the couenant, *What Satan must do for the Witch:*

Now let vs consider on the other side, *What the Witch must doe for him againe.*

The

The maine matter is, *that she must*
giue her selfe vnto him bodie and soule.
 But this is coloured, first, by the
 Time, he will not haue it presently;
 because yet she hath not made vp
 the measure of her sinne: And there-
 in *he deceiues her*, that she may re-
 pent of her *bargaine*, God may change
 her minde, &c. and so drownes in
 securitie.

And to this end he hath *another*
colour, that is, the condition, if *he*
performe faithfull seruice: And there-
 fore *he will of purpose faile* her some-
 times, that so she may hope her selfe
 free: yea he doth vsually leaue her,
 when Authority arrests, to bring her
 to confusion, that so now she may
 shame the deuill, as wee say, and so
 performe some hypocriticall repen-
 tance.

And yet for all this obserue, I pray
 you, his *Deepenesse*. in making her
 sure.

Namely to preuent after repen-
 tance, or at least to deceiue thereby.

Note.

CHAP. VI.

Of the Ceremonies of the Couenant.

HE bath farther diuerse ceremonies accompanying this couenant which tend very fearefully to the confirmation thereof.

And these are :

First, As the Lord bath a speciall Seale to bind his seruants vnto his obedience ; namely, the seale of Baptisme, *Rom. 4.* So when Satan hath once obtained this absolute promise of his Prentices, to yeeld themselves wholly to his deuotion, then his manner is, to set his seale vpon them, thereby to appropriate them vnto him.

And this is commonly some sure marke vpon some secret place of their bodies, which shall remaine sore and vnhealed vntill his next meeting with them, and then for afterwards proue euer insensible, howsoeuer it be pinched by any.

To

To assure them thereby, that as therein he could hurt or heale them, so all their ill and well-doing must depend wholly vpon him: And that the *Intollerable grieffe* they feele in that place, may both serue to *seale vp vnto them their eternall damnation;* And so to *awaken and giue them no rest* till the next meeting againe, that so they may hasten the vengeance that now they haue tasted of.

This shall appeare the better if wee consider the *next meeting*, and such *circumstances of place and actions*, that are performed therein.

SECTION. I.

Of the Place where the Witch is summoned for further confirmation and binding of her to Satan.

When *Satan* the Prince of darkness that ruleth in the children of disobedience, hath once entangled this *Novice* within his snares, and set his *Prinie Marke* vpon her, thereby to bind her vnto him more surely, That she may bee yet further giuen

vp by the fierce wrath of the Almighty to his power : he hath yet many other *Policies* to effect the same.

As first,

Of the cō-
vening of
Wiches
into the
Church.

She must bee *consecrated solemnly into the house of God*, there to make open testimony of her subiection vnto him, by renouncing all *former covenants* with the Lord.

And heere

Vsually, these things are performed in their order.

*In Demo-
nology.*

First, *Satan* blasphemously occupying the *Place* whence the *holy Oracles* are deliuered, doth thence :

1 Appro-
bation of
the coue-
nant,

First, require of his *Profelite* an *acknowledgement of her covenant*, causing her vsually in her owne person to re-peat the forme thereof: *As I N. do here acknowledge, that vpon such condition I haue giuen my selfe vnto Satan to bee disposed of him at his pleasure: And*

2 Kissing
of backe-
parts.

Secondly, when this *acknowledgement* is made, in testimoniall of this subiection, *Satan* offers his *back-parts* to bee kissed of his vassall.

Thirdly,

Thirdly, this being done, he then *deliue*rs vnto his *Profel*ite, and so to the rest (for many are conuened at this meeting) *the Rules of his Art*, instructing them in the manner of *hur*-ting and *helping*, & acquainting them with such *medicines* and *poys*ons as are vsuall herevnto.

3 Infor-
mation in
the rules
and myste-
ries of his
Art.

Fourthly, *Taking also account of the proceedings* of his other Schollers, and so approuing or condemnaing accordingly.

4 Account-
ing for
profite.

Fifthly, for their further confir-
mation, he yet enioynes them *another ceremonie*: Namely, *to compasse about the Fount diuers times*, there solemnely to *Renounce the Trinitie*, especially *their saluation by Iesus Christ*, and in token thereof to *disclaime their Bap-*tisme.

5 Renoun-
cing Bap-
tisme.

Sixthly, and in further token of their subiection vnto Satan in yeel-
ding vp themselves wholly vnto his deuotion, behold yet *another ceremony* heere vsuall is performed: namely, *to let themselves bloud* in some appa-
rant place of the body, yeelding the
same

6 Sacrifi-
cing of
their
bloud,

same to be *sucked by Satan*, as a *sacrifice* vnto him, and testifying thereby the full *subiection* of their *lines* and *soules* to his deuotion.

7 Carnall
and fami-
liar con-
uerſing
with them.

Lastly, to gratifie them somewhat for this their dutifull seruice, it pleaseth their new Maister oftentimes to offer himselfe familiarly vnto them, to *dally and lye with them*, in token of their more neere *coniunction*, and as it were *marriage* vnto him.

These are vsually the ceremonies wherby Satan binds his Profelites to keep covenant with him.

And his *Policies* heerein are manifold; both in regard of the *Witches* themselves, as also in regard of *others* that shall take notice thereof.

Concerning the Witches.

His *Policie* in conuening them into the Church is :

Satans po-
licies here-
in 1 in re-
spect of
Witches.

I Partly, to procure in them a conceit of the *lawfulnessse* of the *busi-nesse* (as being done in so holy a place) thereby to make them secure in continuing therein.

2 As also to encourage the rather to hold out by reason of *the company where-with they meete*, ready to hearten by presence and example.

3 And doth not Satan by this conveying them into the house of God, and there presenting himselfe vnto them, procure in their minds a *conceit of his Deitie and soueraigne Power*, that so they may yet better conceiue of their dealing with him, and more willingly performe all covenants, seeing *as God* he requires nothing but his *due*, *as God* he will *performe* with them to the full, and therefore they must not flinch from him.

4 And surely if wee shall looke vp vnto the *ouer-ruling hand of God* heerein, in giuing Satan his enemie leaue to *Prophane the place of his worship*, and thus to appeare there vnto his Proselites for their further condemnation: May not the Lord haue these ends herein in respect of these *Wiches*?

1 That here they may receiue the *punishment of their grosse hypocrisie, and prophannesse,*

prophanenesse for their former abuse of Gods holy ordinances, and bodily seruice, lip-labour, &c. where they committed the sin.

2 That here they may be *hastened to the participating of this punishment*, by being prouoked to *fearefull blasphemy*, and renouncing of that God whom formerly they serued, and so might bee more iustly subiected to the power of Satan.

SECTION II.

And may wee not heere learne many profitable things?

Doth not our gracious God tender some *light vnto vs* out of this darknesse? Yea surely.

Vses here-
in to the
Saints.

1 Prophanesse re-
proued.

1 Our *Prophanenes* is reprov'd, that abuse and defile the *house of God* with our bodily seruice, & vaine thoughts and speeches, rather like a company of devils, then the Saints of God.

2 Super-
stition co-
demned.

2 Our *superstition* is condemned, in ascribing holinesse and perfection to the *place of Gods Worship*, as if the place did sanctifie our seruice, or sheild vs from danger: as if we were free from Satan

Satan when once wee haue got the Church ouer our backs: As if no prayers were auailable but what were offered vp here. Doth not Satan hereby take away the benefite of *private prayer* which indeed is the life and touch-stone of the *publike*? Doth he not prouoke vs hereby to rob God of his glorie, in ascribing that vnto the place, which is proper onely to his *Maiessty*? Doth he not vtterly frustrate & preuent all *spirituall worship of the heart*, as if the performing of a little lip-labour in the house of God would serue the turne; wee need not stand vpon any inward touch or feeling, it shal suffice that we haue offered vp the sacrifice of our lips before the Lord. Surely when I consider the *practise of the time*, namely, when we come to the house of God which is appointed for *publicke prayer* to be performed iointly by the whole Congregation, we then fall to *mumbling our private deuotions*, yea when the publick Exercises are in hand, so that for the presēt we neither can ioine with the, nay rather indeed do disturbe & giue
offen ce

3 Private praying in publique exercises taxed.

Customary and for-
mall wor-
ship repro-
ued.

2 Instructi-
on to walk
in great
feare in
Gods
house.

offence to the Congregation, in not
consenting with them, mee thinkes
euen *Satans Profelites* may heere con-
demne vs, who cary themselues more
regularly in the house of God to
serue the deuill, then wee here to the
seruice of God. These wretches, I
warrant you, are kept from *sleeping*,
they *spare not their blond* to please the
deuill, they are contented to submit
themselues to any base office heere-
vnto: Nothing can keep vs waking,
not though *Iesus Christ bee crucified*
among vs daily, though we are *parta-
kers of his blond*, yet wee will not *kisse*
the Son of Righteousnesse; we cannot so
much as *shed a teare* in testimony of
our renouncing of sinne and Satan;
whereas these wretches *spare not*
their *decreest blond* to shew their ho-
mage vnto Satan.

4 And are we not hereby taught,
now to *feare our selues most*, when we
are *before the Lord*, in *his Sanctuarie*,
because *Satan* will now be *one with*
vs, both to hinder vs in the seruice of
God that *we shall not profite*, or else to
puffe

puffe vs with *Pride*, as if wee had *deserved much* heereby : and then to *accuse us of presumption*, that so hee may *drive vs to despaire*.

Surely, seeing wee cannot be free from *Sathans snares*, neither the house of God wil protect vs, nor our owne houses can shield vs, but Sathan wil be closing to rob God of his glorie, and vs of the comfort of any *publique duty* ; shall not this send vs to the *searching of the heart* ? shall it not teach vs to *worship God in spirit* : that so Sathan may not bee acquainted with what we are about, and so may not interrupt vs, or if hee guesse at our purposes, may be yet confounded, in that our hearts are best knowne to the Lord?

It is our comfort vnspeakable before our God, that hereby wee desire to *worship him in truth*, because, as our hearts witnesse with the *truth* of our endeouours, so doe they also *witnesse for God against vs*, the *imperfection* of them: that the Lord may be *instified when he iudgeth*, *Psal. 51.4.5.*

I

That

2 To search
& subdue
the heart
to worship
God in
spirit.

That Sathan may be preuented, and confounded, by this *iudging of our selues*, that heereby wee may be daily *prouoked to perfection*: by labouring to be found in *Christ*, not hauing our owne righteousnesse, and so may grow vppe in him to perfect holinesse, *Philip. 3. 13.*

3 Publike worship to be tried by the heart.

To recant vs from the loue of the world.

1 Repro- ueth pom- pous & car- nall deck- ing of god his house.

Shall not this teach vs to *trie our publike worship* by this touch-stone of the heart, and not the place? Shall it not *weane vs from the loue of this world*: seeing no place so holy, no *meanes* so sacred, but by Sathans policie they may be abused? Shall it not prouoke vs to *hunger after our dissolution*, that so we may freely and continually glorifie our GOD in his blessed kingdome?

Doeth not this condemne that *pompous and carnall decking of the house of God*, rather to please the eie, then affect the heart, rather as a Pallace for the god of this world to reuel in, and prey vpon new-fangled and silly soules, then a place of *spirituall worship*, for the great GOD of Heauen and

and Earth?

Certainely, when I obserue some occupying the place of Gods wor-shippe : and thence deliuering vnto Gods people *Chasse in stead of Wheat,* nay sometimes *poyson in lieu of whole-some foode*, making merchandise of the word of God &c. may I not conclude, that *these* are the *diuels factors*, bartering their owne, and their peoples soules vnto him, for a litle, *vaine credite*, and for a few shekells of siluer, and morsels of bread? heerein *farre worse* then the diuell himselve, that whereas he meanes plaine dealing, to drawe them to damnation: these notwithstanding pretend to *shew them a nearer way to Heauen*, promising libertie, when themselues are *slaves to corruption*, and so nouzling in securitie, and excluding repentance, do thereby cary their people in a *dream* vnto hell, 2. Pet. 2. 19. 20.

And when I consider on the other side, that faithfull teachers, who labour by *enforcing the Lawe*, to bring the people to a sight of their sinnes, and

2 Here
reproved
carnall &
merchant-
like teach-
ing.

2. Pet. 2. 2.
Ezech. 13.

Note.

Faithfull
teaching
iustified.

Mat. 11. 28

so to a *denyall of themselves*, that they may hunger after Christ Iesus: being loaden with the burthen of their sinnes: That such, I say, are notwithstanding traduced, as *Preachers of damnation*, no better then *Satans harbengers*, to drive silly soules through despaire into the very snare and pitte of destruction.

Me thinks I obserue heere, a farre more dangerous practise of Sathan, then this, with these *Novices*, to renounce their *Baptisme*, euen to cause the people of God vtterly to reiect the true means of their saluation, namely Christ Iesus.

Gal. 3. 24.

In that he will not suffer them to see, what *need* they haue of him, by *humbling* them with the *Law*, that so they might bee forced out of themselves, to relie wholly on his sacrifice for the pardon of their sinnes. Is there not more hope of the saluation euen of these *Witches*, that are thus kept sensible of their wofull estate, either by the smart of their *prinie match*, or by such continuall tampering with them

them, sometimes by *ugly apparitions*, to terrifie them, eftsloones to keepe them watchfull by *continuell employments*. Is there not, I say, more hope euen of the recouerie of such, then of many thousands in the world, who are lulled *asleepe in securitie*, and fatted vp, without all sense of danger, euen to vtter destruction?

Desperate
estate af
secure
ones.

Oh that we were wise to vnderstand these things, to *Trie the spirites*, and choose the good and perfect way. Is not the *Prophet a snare upon Mispath*? and profound to deceiue? Is it not iust with God, that because wee haue not receiued the trueth, therefore to giue vs up to *strong delusions to beleene lies*, 2. Theff. 2. 11. 12.

Well, this we may learne, by this impudencie of Sathan, in abusing the place of Gods worship: and drawing his Profelites hither for their further confirmation in their subiection vn-to him.

And are we not yet further taught hereby, to *make a profession to our God of our subiection to him*, and that pub-

Instructio
to professe
Christ pub
likely.

1. Pet. 3. 15

Damned
crue ta-
xed.

State-chri-
stians con-
demned.

likely, when wee shall be called here-
unto further by the *magistrate*, to giue
an account of our *hope*, or by the *Mini-
ster* to approue our profiting by the
word; or by our *Christian brother*, to
confirm him therein? nay, ought we
not, to stop the mouthes of the wic-
ked, by acknowledging our soue-
raigne Lord the great God of heauen
and earth: seeing the wicked are not
ashamed to honour their master the
diuel: glorying in this, that they are
the damned crue? &c. shall not euen
these silly deceiued soules, rise vp in
iudgement against such *monsters*, that
are drawne to that through feare, or
ignorance, or hope of present release,
seeing these *wittingly* and *maliciously*,
as it were *desie* God: & with an high
hand, blaspheme, and treade vnder
foot, *the blood of the couenant*, acknow-
ledging willingly, and with great
applause, their subiection to Satan?
Nay, shall not our *Politike* and *State-
christians*, bee condemned by these
poore and base creatures, who vpon
necessitie, and through faire promi-
ses

les onely are brought to this subiection?

Surely, when I obserue, the *wisdom* of the flesh in many great & mightie of the world, that eyther come to the house of God, only to *receiue honor*, & to *maintaine credit*, and outward esteem; or else, to hedge in some profit and suck some aduantage hereby; or else rather, to honour the *word* by their presence (for this is vsually the best end) then to be humbled and reformed thereby, rather, I say, to *controule* the ordinaunces of the mightie God, then to be brought in subiection vnder the power thereof: may I not conclude, that heerein they rather *publisb their homage vnto Sathan*, then testifie any obedience vnto the Lord? Are not these the very strata-gems of Satan, to ensnare vnstable soules, by causing them thus to abase the word, thus to peruert the holie ends therof, are not the wicked hereby iustly *giuen vp to the illusions of Satan*, for the profaning of Gods ordinance? do they not by these abuses,

As rather
seruing
the diuell
then God.

Note.

teſtifie their *obeiſance vnto the Diuell*, while they pretended the honor of god, doe they not in ſeeking their owne honor, abate that which belongs to the Lord, approve themſelves to be imps of that *king of Feare*, who in all things ſeeketh to robbe God of his glorie.

Authority
about and
contrary to
the word,
reproved.

Absolute
ſubiection
to man con-
demned.

And what elſe may wee deeme of that *high myſterie of carnall wiſedome* chalenging *Prebeminence* ouer the word of God, in determining *Lawes*: beſides, or contrary to it, *confining & ſuiting* it to it *crooked Rules*; *binding and looſing* it, for the ſatisfying of it luſts. Is not this a *plaine badge* of that *man of ſinne, that ſonne of perdition*? Is not this an apparant euidence of it *ſubiection* to Satan? And if wee ſhall ſcanne the myſtery of that *ſublimated policie*: that nowadayes, he is not a wiſe man, who is not a ſeruant vnto men, ſubmitting himſelfe to be new *moulded & fashioned* according to the *luſt of his Patron*. This blaſphemouſly chalēging him as his proper creature; & the creature reioicing

as

as in his *soveraigne* creator, conforming heart and hand simply to his deuotions: May we not see Satan here *aduāced as god of this world* in the children of disobedience? May wee not conclude, that such *absolute subiection* as is giuen vnto man, is wholly taken from God, and giuen to the Diuell?

And what may wee deeme of the common *Idolatrie* of all sorts? One makes the *wedge of golde his hope*: An other makes his mistris the *soveraigne* of his heart: this, makes his belly his god, the other *sacrifices to his nei, &c.* Are not all these (in effect) sacrificers vnto the Diuell? Is not subiection and homage performed vnto him, euen in them all?

What shall we thinke of the *generall and ordinarie seruice of God* in these dayes; the most feare him with their Lippes, but their hearts are far from him: the best vsually serue him but by halfes, they cannot be Saints, God must beare with thē in some sin; they must liue, & therefore they must strain a litle: they are *but flesh and blood*, & they

Diuers
Idolatries
of the
world re-
proued.

do what they can, *God must be mercifull to them in this &c.* Do they not in all these, shew themselues seruants to him, whom yet they obey, euen *the prince of darkenes, the great deceiner of their soules?*

As the homage to Sathan.

Is not Satan the lord of their *harts*, while they serue God but with their *lips*? & doth he not hereby hold their *hearts* faster bound vnto him, in that hee giueth way to their *bodily seruice*; nay, will he not haue their *tongues* also at his deuotion, at a pinch, to *curse* the same God whom they seeme to *blesse*, or to *slaunder their brethren*, and *condemne the of hypocrisie*, because they labor to serue God in spirit & truth?

Iac. 3 3 4.

Hypocrits condēned

And is not Sathans cunning the more dangerous, in that he is content to *hold* the wicked but by *one string*? Is not their state more dangerous, that while they seem to haue escaped the *pollutions of the world*, & to make a *faire shew in the flesh*; as if they were good Christians, *glorious sepulchres*, yet eyther inwardly they are full of *rotten bones*, or else *one dead flie* will be suffi-

2. Pet. 2. 20
Gala. 6 12

Matth. 23.

cient

cient to corrupt all the ointment of the Apothecarie, easily may Satan recover his full possession againe: euen by reason of that one traitor, which they shall nourish in their bosomes: Shall he not reenter with *seuen worse spirits*, and so the later end of that man shall be worse then the beginning : The dog shall returne to his vomite: and the swine vnto the mire, of which he was cleansed, and so become twice dead, and pluckt vp by the roots: euen two-fold more the child of perdition, then euer he was before?

Eccle. 10. 1

Luk 11. 20

2. Pet. 2. 22
Iude 12.

O that wee were wise to discern our selues whose we are ! and whom we serue ! how long shall we halt betweene two opinions ? If God be Lord, deseruing all seruice at our hands, inabling vs by his spirit, to offer vp our bodies and soules, as a reasonable seruice vnto him: (& what more reasonable then to giue him *his owne*, that hath bought it so dearely.) If his yoke be easie to those that will take it vp, and his commaundements not grieuous, to those that will endeouour the performance thereof.

Mat. 23. 15

Rom. 12. 1

Mat. 11. 29

If

- If hee bee contented to *accept according to that which wee haue, not requiring what he giue vs not.* If he vouchsafe the *Will* instead of the Deed: If hee that giues Will, will giue the Deed also, that wee may serue him in *Truth*, though wee cannot bee perfect: That the sense of our imperfection, may still send vs vnto the Fountaine Christ Iesus, that so from him wee may still draw forth waters to eternall life, being daily sonnd in him, not hauing our owne righteousnessse, that so through him wee may daily make *our requests Manifest* at the throne of Grace: That we may bee *carefull in nothing*, nor fearefull of *any thing*: Casting our care vpon God, because hee careth for vs, and committing our selues in well-doing into the hands of our faithfull Creator, still forgetting that which is behind, that wee may hasten to that which is before, for the price of our high calling in Iesus. Who may not trie himselve hereby whether he be in the faith or not? Who will not daily strue and endeouour
2. Cor 3. 12.
- Phil. 2. 13.
- Phii. 3.
- Phil. 4. 6.
1. Pet. 5. 7.
1. Pet. 7. 18.
- Phil. 3. 13.

endeuour to make himselfe thus manifest vnto God and to his owne conscience? If hee that is *in Christ must bee a new creature*; so new that all old things must bee abolished, because hee that abids in the flesh cannot please God, *Rom. 8.* And if wee nourish but one knowne sinne wee are guiltie of all: If wee *must haue respect* vnto all Gods commandements, desirous in all things to please our blessed God, *Not caring for the flesh, to satisfie the lusts thereof*: Wil it any thing auaille vs to plead *Flesh and Bloud*? If there be but one thing wanting, will all the rest any whit auaille vs? If Christ Iesus bee not thus vs in, *That the bodie is dead to sinne, but the Spirit is life for righteousness sake*; Are we any better for all our *formall righteousness* then very *Reprobates*, the very slaues of Satan to whom yet wee do obey, to whom we there performe most acceptable seruice, when wee doe thinke it sufficient to seruē God according to the flesh, either by halfes, for a seasō, &c.

2. Cor. 5. 10

2. Cor. 5. 17

Iam. 2. 12.

Psal. 119.

Heb. 13. 18

Rom. 13.

14.

Lue. 18. 25

2. Cor. 13. 5

Rom. 8.

2. Cor. 13. 5

Let

Triall of
ſinceritie.

Let this ſerue for our *Triall* heere-
in, and let vs giue our hearts to ob-
ſerue heere further matter;

Doe wee thinke that Sathan in
tampering thus with *Witches*, enten-
deth onely, eyther their owne *bane*,
or elſe, by them to hurt onely the *bo-
dies* of others?

No ſurely, as his principall end is,
by all meanes to *diſhonour God*, and
diſcouer his malice, and rage againſt
the Almighty, ſo doth hee expreſſe
his hatred againſt God, in *deſtroying
the Creature*, and in the Creature that
which moſt reſembleth God. And
therefore he not onely aimeth at the
Divine ſoule, but by all meanes labo-
reth the *generall confuſion of mankind*:
that ſo (if it were poſſible) he might
robbe God of his glory, in ſauing a-
ny; you ſee how hee ſpared not our
very *Sauour himſelfe*, the *head of his
Church*, and will he not attempt (if it
may be) the deſtruction of all the
members? And doth he not proſecute
this his deſigne, in the other Cere-
monies, whereby he obligeth theſe
miſe-

Mat. 4. 5. 6

7

miserable wretches yet faster vnto him? For, what else doth that other practise of his ayme at, in *taking account of his vassals*, and *informing them in the mysteries of his damnable trade*: rewarding them accordingly as their paynes hath beene, and enabling them hereby to commit further mischief?

As hereby he blasphemously imitates the *Offices of that great Iudge and mightie Saviour*: instructing them as a *Prophet* in their severall dueties, censuring them as a *Supream Iudge* and *soueraigne*, according to their exploits.

As their *high priest* enioying the *sacrifice of their blood*, as a pledge and bond of their allegiance, and satisfaction for their failings: So doth he hereby also more desperately insnare their soules: As,

1. Arresting them hereby wholly to stand to his *verdict*, & so to make a *mocke of the day of Christs comming*.

2. Deceiving them vnder pretence of these *naturall medicins*, as if it were
by

Use of the ceremony of accounting with his Prose-lites.

1 Sathan herein blasphemously imitates God, vsurpeth the offices of Christ.

How the Witches are deceived hereby.

Note.

by vertue of them, not by anie Covenant with him, that such effects followed.

3 And binding them hereby surely to him, by his familiar & carefull dealing with them, in furnishing them with all meanes, to become maisters of their desires.

4 Puffing them up with conceit of extraordinary skill in Natures secrets, & so with a vain imaginatiō to be as gods, through such rare knowledge and great power: thereby lulling them in security: that so they may hasten their damnation. Thus are these Witches ensnared thereby. But may not this his policie extend it selfe also vnto others?

Conuictiō
of idle mi-
nisters
hereby.

Esay 56.12

Yea surely; Behold (saith reuerend Latimer) The diuell is a more carefull and painefull Diocesan in his charge then many of our idle and Idole Pastours are in theirs. Satan is neuer idle, he is alwayes going about to destroy the soules of men: These sleepe dogs lie still in their kennells, fattening themselves with the fleece, & leauing the flocke to be deuoured of the wolfe.

2 *Satan* is alwaies resident vpon his charge to keepe the same in his clawes: These leaue the Flocke, and attend the Courts of Princes, or their Hounds and Hawlkes, or worse: as for the Flock it may sink or swimme; Better farre to bee such ones *Dogges* or *Horses* then to haue their soules committed vnto them.

3 *Satan* he will take account how his Schollers do profite, he will see that the *non proficient* shall bee sneaped, and the painefull encouraged: These by their *euill example* corrupt the Flocke, discourage those that are forward and zealous, encouraging those that liue at ease in *Syon*, and will eate any flye, as peaceable men, quiet neighbours, wise and discrete subiects, &c.

4 *Satan* will not cease to informe his *Profelites* further in the Mysteries of their Trade, that so they may bee more skilfull and profitable in his seruice; These complaine, that the people haue too much knowledge; they labour rather to keepe them in ignorance,

Note.

Iud. 16. 24.

rance, and to *darken the light* by their *prophane handling thereof*, that so they may plucke out the spirituall eyes of their people, and so to leade them about with them, like *blind Sampson*, to sport with their follies, and gaine by their infirmities.

Thus shall Satans vigilancie condemne the sleepinesse, and carelesnesse of carnall Pastors.

But this is not all that may bee gathered out of this Ceremony.

Stumbling
blocke to
the separation.

1 May not this bee a *stumbling blocke* to the *Separation*, to renounce our Assemblies, when Witches, yea the deuill and all, can Lord it therein?

Stumbling
blocke to
the Familist
and Anabaptist.

2 May not this be an occasion to *despise the holy Ordinances of God, the Word, Baptisme, &c.* seeing they are thus prophaned by these cursed miscreants, and so in seeking to runne from God, or rather from the deuill abusing these things, euen to runne to him, with the *Anabaptist* and *Familist*, for *Reuelations* and *Enthusiasmes*.

If now wee shall take a further view of that *other ceremonie* in causing his Proselite to *compassse the Font*, and there to *Renounce her Baptisme*: as heerein he intends to harden her heart the more, by this blasphemous disclaiming of the Seale of her saluation, and so to bind her more firme vnto him; so hath he also *diuers Fetches* heerein to deceiue others.

As *First*, to cause *Ignorant and unstable soules*, to rest in the *necessitie of the outward Seale*.

As *1* To *fearre damnation* if they want it, which gaue occasion to that blasphemous and sacrilegious intrusion of *Midwivess* to the performance of that ceremonie in a case of necessity.

2 To presume of *certainty of saluation* vpon the *having of the Seale*; as if outward Baptisme made a Christian, and nothing else, and so to open a gappe to all profanenesse.

3 And so by building saluation vpon the outward Elements and meanes; thereby to imply an *uncer-*

Policie in renouncing the outward Seale.

1 In causing the ignorant to rest therein.

To build
saluation
vpon visi-
ble means.

tainety, and sayling thereof vpon the want of outward meanes: As if vpon extremitie, wee should bee enforced to deny our profession, therefore we should bee depriued of our saluation, if by persecution wee should bee driuen from the outward meanes, as the *Word, Sacraments*: therefore also our hope of safety were gone. And hence

4 Erecting an *Anti-christian* visibility, as if no Church; where no publicke libertie of the Meanes: That onely the True Church where the Forme of Religion is kept a foote, howsoeuer the power thereof bee therein denied.

Thus doth Satan deceiue by this Ceremonie of Renouncing Baptisme.

Use of the
sacrifice of
bloud.

And doth he not also notoriously beguile vnstable soules by that other ceremonie, In causing his Proselite to confirme her subiection by venting of her bloud and offering it vp vnto him as a Sacrament of her loyalty, and entire deuotion vnto him?

Yea surely, he may pretend here-
b y

by *Thankfulnesse in the Witch* that thinks nothing too deere for him.

To the Witch.

He may intend hereby *the prophaning of the blond of Christ*, as if her owne blood should seale vp her faithfulnessse and pledge her zeale to encrease his Kingdome.

He may hereby *make her more desperate and greedie to shed the blond of others* in reuenge of her owne.

He may heereby prepare her by *this continuall issue of blond*, causing paine and waste of the bodie, to hasten her owne destruction by *accusing* of her selfe, &c.

But his intent is also to condemne the world: That will not affoord a good word for Christ, not endure a fillip for him, much lesse *insist vnto blond* in so good a cause. As also to scorne and condemn the Manhood of the world that consists onely in this, to shedde their blood in reuenge of their owne quarrels, or for the defence of their friends, *A Witch* will do as much to please the deuill: *A Witch* will not spare her blood in her M^r. quarrell.

Vse to the world of condemnation.

2 Of de-
ceit; 1 He-
retickes.

Papists
herein de-
ceiued.

And so to deceiue the world: As first Heretickes, that if they iustifie it with their blood the cause is good; so say the Papists, so boasted the Ancient Heretickes.

Secondly, seeing these *Witches* are adored as *Gods*, in the hearts of godlesse people, therefore if *they spare not their owne blood*, may they not be prodigall of the blood of others? This is one ground of all that *cruel murdering of infants, of friends, of enemies; yea bathing themselves in the blood of Princes*; They (for the most part) are prodigall of *their owne blood*, yea they offer it vp willingly vnto *Satan*, to preuaile by this meanes in their wicked purposes, and must they not *gratifie him with continuall shedding of blood*? must they not satisfie their owne blood by *powring out the blood of the greatest*, that so thereby they may make way for Generall conuulsions, and massacres of all sorts.

Thirdly, nay who will not seeke to *imitate these ghostly Fathers*, nay indeed who can choose but follow them; ei-
ther

ther they will *cosen and disapoint their followers*, and so through discontent and despaire will driue them to *Butcher themselues*; or else by partaking with them in their deuilish plots, they will draw them within the *compasse of Authoritie*, that so their blood may recompense their offenses.

Practise of
Papists.

If now for euery drop of blood which the *Witch* shall shed, she may *gaine so many soules to the deuill*, or *take away life* from so many others, Is not her blood deerely bought?

Looke to this you that seeke to these *Procttors for the deuill*, you that betray the glory of your God in seeking helpe of Sathan : behold the Lord will giue you vp, and remember that which followeth.

You shall haue the honour to *kisse the devils back-parts*, and so hath the *Witch*: The baser and vnseemelier the homage is, the more it binds, *Reason* being *turned upside downe* cannot iudge otherwise thereof: The more vnseemly the more it binds, as

Vse of kisse
sing Sa-
rans back-
parts.]

The glorie
of Popish
Religion it
shame.

agreeable to flesh, that delights in filthinesse, it is iust with God to giue vp to such flauish basenesse, because his seruice being most pure and holy, is reiected. Looke vpon *Poperie the nurse of Witch-craft*, most glorious in her *greatest libertie to the flesh*, in the *grossest filthynesse thereof* commending *horrible vncleannesse* not to bee named, as if *delighted in kissing Satans backe-parts*: Thus doth Satan recompense his best schollers.

That we may *preuent* this, learne we to *Regard the knowledge of God*, to *encrease* therein, to make conscience of practise as wee know, so shall we not bee giuen vp to such monstrous wickednesse, *Rom. 1. 28. 29. 30.*

Of Incu-
bi & suc-
cumbi.

As for that *Primate familiaritie* which Satan hath with the *Witch*, in conuersing with, and *carnall knowledge of her body*, whether this be performed really, or by *some collusion*, it matters not: I dare not simply deny but that *Satan* may haue this dealing with her, as being able to *assume a dead bodie* that is not yet corrupted,
and

and so by his *spirituall qualitie* so farre to *enline* the same, as that, though not by any *seed therein*, because it appeares that it *purgeth* out together with other humours, immediately vpon the dissolution, yet by some other *seed, stollen from a liuing body* (to which I rather agree, because it is confessed that such seed is vsually very cold) he may pearce the body of the *Witch*.

And further also so *affect* the same, as through the *diuine iustice* to procure some *monstrous birth*, either through *mixture with the seed of the woman*, or else (which I rather incline vnto) he may by his skill, through *Wind* or other *pestilent humours*, so affect the body of the *Witch* as that it shall *swell*, and *encrease*, as in a *True Generation*, yea at the time of the birth, shall bee *subiect to paine* and such *trauell* as is vsual to women in such case, and then in the time of the breaking open of the wombe may *foist* in some *Infant stollen* else where, or *delude the eyes* of the

How Satan may haue carnall copulation with Witches, and of the effects thereof.

the beholders with some *Impe* of his owne, in the shape of a child; or with some dead childe taken up and enliued to the purpose: Which things are easie for him to doe, thereby as to giue testimonie of secret acquaintance, so to deceiue the *Witch* with her new *Darling*, which likely shall bee but a *babie of a day old*, so to encrease withall her sorrow, and yet ease of the trouble, which is happily the desire of such monsters, that so they may be free to the satiffying of his, and their owne insatiable lusts.

This (I say) howsoeuer it may bee granted, yet I cannot see but all this may bee done, as well as others of as great consequence, *euen by delusion and imagination*; And yet both to one end, euen to deceiue the *Witch*, and Others.

Touching the Witch, she is hereby *deceiued many waies*: As

The *Witch*
how decei-
ued, here-
by.

1 She is fed with shadowes in steed of substance, with cold and dead delights, in steed of reall contentment of the flesh.

2 She

2 She is put to a great deale of paine and torment in the *bearing* and *birth*: and in the issue, either some *Monster* or *Abortive* is brought forth to encrease her sorrow, and procure *Horror* and *Despaire*.

3 This *disapointment* of her *lust*, *enrageth* and *encreaseth* the *fire*, and so prouoketh to further mischief for the *satisfying* thereof.

4 So is she *faster bound* vnto *Satan* for the *satisfying* of her *lusts*; and for the gratifying of her *Maister*, still put vppon new mischiefs, that so at length she may make vp her measure.

Thus is the *Witch* deceived by this *familiaritie* with *Satan*: And doth not this also proue a *snare* vnto others? Yea *surely*.

This *conuersing* of *Satan* with the *Witch*, hath beene the ground of all these *Conceits* of *Fairies*, &c. whereby the *Papists* kept the ignorant in awe.

And is not the *Lord* robbed heereby of the *glorie* of his *iustice*, who punisheth *Adulterie* sometimes with
strange

How o-
thers are
deceined.

God robbed of the glorie of his iustice.

strange and monstrous births, That because by this familiaritie with Satan some such monsters are est-soones brought forth, therefore all such effects are restrained to this cause: either some Witches brat is foisted in, &c. or else caused by Witch-craft, &c. Thus is the Lord robbed of the power of his iustice, when his immediate hand is ascribed vnto Satan.

CHAP. VII.

Of Diuers other meanes whereby Satan confirmes his Profelites in their covenant with him.

BESIDES these former Ceremonies and familiaritie, mentioned before, Satan hath other meanes also, as occasion serues, and their dispositions sutable, to keepe his Nouices from reuolting and starting from him. For there is no question, but notwithstanding all this former making sure, yet some occasion will

will be offered to *startle these Witches*, and so to procure *some remorse* for the bargain.

Occasions
of repen-
ting of the
bargaine.

1 Eyther some *outward affliction*, or their owne present case, beeing likely miserable, suffering much want, &c. may breed *discontent*, and so *Repentance* of the bargain.

2 Or else, the Lord may *awaken the conscience* by the power of the word, and so confound this desperate match; or Sathan himselfe may of purpose *faile his pretended mischiefe*, leauing her for a season, or not doing according to her commaund, therby to prepare her by this *qualme* to eternall vengeance.

Wherein, lest shee should now grow altogether melancholic, and so submit her selfe indeed to the true meanes to vndoe her bargain.

Obserue I pray you how Sathan bestirreth himselfe.

First, in this case, he will not stick to *delude her with proffers of gold*, and *daintie fare*, graunting her opportu-
nitie

How Sa-
than dea-
leth here-
in.

1 making
gloious
proſers.

nitie, to ſatiſſie her luſts, where ſhee likes, as her age and *diſpoſition* is, heaping on *kindeneſſe vpon kindeneſſe* vnto her; fitting her with muſicke and al carnal delights; flattering and crowding moſt baſely into them according to their more ſtirring and generous diſpoſition.

2 Vſing
ſtrange
terrouers.

If by theſe meanes hee cannot yet make them ſure, but that the *ſting of conſcience* doth ſtill ſtagger, and challenge the bargaine; then he diſcouereth him in *another faſhion*.

1 Not onely *keeping them ſhorter*, that they may fawne vpon him, but *threatning to diſcouer them*, that ſo they may vndergo the *puniſhment of the law*.

2 Yea further alſo *withdrawing himſelfe from them*; and ſo reſuſing to be at their checke; yea croſſing them in their deſires, and *contradicting or exceeding* their commands.

3 If this wil not preuaile, then he cauſeth them to *renue their homage by yeelding their bloud*, to bee ſucked of him, which hee will not faile now more freely to drawe out, euen to fainting

fainting and extreame pining of his staggering proselite, and appearing further unto them in most fearefull and ugly shape, thereby to hold them in with feare, yea, not sticking sometimes to threaten with present death, by tearing them in peeces, scorching them with flaming flashes, &c. and all this to let them see *what they are like to trust to*: that so euen through despaire, they may rest content with their bargain, vpon hope that their torments may be yet deferred, or at least vpon necessitie to please their cruell maister, and so resolute to make the best of a badde market, and to take their pleasure while they may, : or at least to prepare way heereby for their discouerie, as being weary of his seruice, and greedie of further employment: It vsually falling out in such cases, that when by these terrors of Satan, these silly soules shal be brought to despaire,

The horrour of their Conscience will not let them be at rest : but obscurely euen now wil not faile to vse
often

Feareful Apparitions.

Note.

often meanes of their discouery, cyther by voluntarily coming to the parties afflicted, to be scratched of them, or confessing themselves in generall, guiltie, of such and such things; and by their diligence about the distressed parties, and often enquirie concerning them, or else by their faint and sottish excuses of themselves. By such like meanes, I say, they will not obscurely detect themselves, through the guilt of their conscience, and so hasten hereby their deserued vengeance.

CHAP. VIII.

Of the diuers kindes of Witch-craft, where especially of Good and Badde Witches, and that the Good Witch is the most dangerous and powerfull.

Two kinds
of Witch-
craft.

THERE are two Principall kindes of Witch-craft.

Namely, *Diuining*, whereby strange things are reuealed, cyther, past, present, or to come, by the assistance of the *Dinell*.

Or

Or *working*, which is employed in the practile and reall working of strange things or wonders.

Concerning the former of these; my purpose is so far to speake thereof at this time, as may concerne the Discouerie of the *Good Witch*: who specially triumphs in this power of Diuination, and *coniecturing of unknowne and hidden things*.

1 And therefore, first let vs consider, *By what meanes Sathan may giue notice of unknowne things*.

2 *How far hee can proceede herein.*

That Sathan can discerne (in some measure) *things past*, and such as are *to come*, is apparent.

1 Because he is *acquainted with the prophecies of the word*, and so stealeth out of them many secrets, concerning things to come.

2 Sathan being exquisitely skillfull in the knowledge of naturall things, as of the influence of starres, constitutions of men, the kindes, and vertues of plants, rootes, hearbs, &c. may out of this experience giue a

L

pro-

How Satā knoweth things to come, and how farre. By aquainrance with the Scriptures.

By skill in Nature.

By his pre-
ſence in
moſt pla-
ces.

probable gueſſe, at *euents* of things,
out of the certainty of their cauſes.

3 The *preſence of Sathan* and the
euill Angells; in moſt places; and com-
municating their knowledge toge-
ther, where-through they are ac-
quainted with the *ſecret conſultations*
of *Princes*, may giue alſo furtherance
to this knowlege of things to come,
as hereby being able to inform their
Agents hereof, who acquainting by
this means, the world withall gainē
this reputatiō, *to foretell things to come.*

By his po-
wer in put-
ting euill
purpoſes
into the
minde.

4 Adde we hereunto, *the power of*
Satan, in putting into mens minds, *wicked*
councels and purpoſes: which he diſcer-
ning to be apprehended, & reſolued
on, doth thereby acquaint his Pro-
ctors herewith, and ſo they become
to foretell of the ſame.

By his
nimblneſ
& agilitie.

5 Conſider we *the agility of Satans*
nature, wherby being able to conuay
himſelf in a trice from place to place,
hee comes by this meanes to the no-
tice of many ſtrange and hidden
things to the vulgar and ignorant,
and ſo communicates them, to ſerue
his

his turne, to his Profelites and Creatures.

6 Especially consider we, that Satan being Gods instrument to execute his iudgements in the world: hath therefore euen from the Lord reuealed vnto him many things ; as the *place, time,* and *manner,* how such things should be done : which Sathan (being no blab) can publish to serue his turne, so farre as shall tend to the triall of the Church, and stumbling of the vnbeleeuing world: thus he came to reueale vnto *Saul his end,* as being informed thereof by the Lord : who had taken his good Spirit from Saul, & left him to Sathan, and so informed Satan in the meanes to execute his wrath vpon him, 1.Sam. chapter 28. verses 20.21.

This may Satan attaine to some knowledge of things to come.

If we would know how farre :

1 Surely, wee are to vnderstand, that to the Lord only belongeth this absolute prerogative, as to *know things to come certainly, &c.*

By diuine reuelation

M.Perkins

How God knoweth things to come, and how Satan

2 In *The nature of the things themselves, without respect to their causes and signes.*

But Sathan onely knoweth them probably, and by their *signes & causes.*

This ground being laid, we may hence gather, that the *good Witches* being informed by Satan, know no further then their Tutor, that is, *probably, doubtfully, and deceitfully*: and therefore must needs deceiue themselves and others.

This shal appeare the rather, if we consider the meanes, whereby they attaine to this knowledge: which being no ordinance of God, to reueale secrets, nor any *instinct of Nature* yeelding directly such effects: it must needs follow, That the knowledge contriued there-from, proceedeth from Satans *cunning*, shrowding his familiaritie and intelligence vnder the rule of these creatures, that so it may not be discerned to come from him, but rather from the prediction of the *Rule of Nature*: as also, if it prooue doubtfull and contrary: yet
Sathans

Sathans credite may be saved : seeing he can post it off to the vncertainty of the Creatures, or some accident altering the former prediction.

It being most certaine, that as the knowledge of *Satan of himselfe*, is at the best doubtful & coniecturall in many things : so it becomes hereby much more intricate and deceitfull, when it is shrowded vnder the maske of *Natures infolded varietie*.

What this *varietie of Nature* is, appears by the *ancient practise of the heathen*, among whom, by these & such like means *Satan* raigned as the vnkowne God.

These were the *Flight of Birds*.

2 The *Intrailes of beasts*.

3 The *observation of the Stars and those celestially bodies*, *Esay 44*.

4 *Dreames*, *Dan. 4*.

5 *Lottes*, *Hest. 3*.

Of all which we may thus conclude, That seeing 1 these were not ordained constantly to fore-tell things to come, 2 neyther haue any naturall propertie inherent in them, yeelding

Actes 17.

such knowledge, or any likelihoode thereto: neither indeed was it *necessarie* that men should be acquainted with what is afterward, otherwise then may concerne their Saluation: seeing the word is sufficient for this: therefore it followeth necessarily:

1 That these are but Satans *cloaks* to *conceale* his immediate and dangerous Couenants with men.

2 That by these Satan withdraws men from *embracing of the word*.

3 That for *the contempt of the word*, the Lord in iustice giues vp to be *deceiued* by these, so farre forth, as not only to *rest* in these predictions, and so by the *uncertaintie* thereof to be *confounded* thereby: but as if so be the reason of this vncertainety, and fayling in the successe of these predictions, proceeded rather *from want of our obsequiousnes*, and diligence in attending these predictions, then of anie reall improbability and absurdity in them: hereby Satan maketh way for his further aduancing in our hearts about all that is called God, by *procuring*

2. Theff. 2.
II. 12

Note.

curing vs to a more base subiection and bondage to the *Lawe of the Creatures*, royling vs with a more painefull studie and inquisition into the *bookes of the Creatures*. And so prouoking vs to a *worship of the Creature*, by confidence therein, aboue the Creator blessed for euermore; And so in the Creature to worshippe the Diuell especially:

And that;

1 By *obeying his counsell*, in leading vs to know, what concernes vs nor.

2 By *using his meanes*, for the compassing of this knowledge.

3 And by *resting still in the meanes*, though yet they doe deceiue vs.

4 *Embracing his intelligence*, clouded vnder the vaile of naturall causes.

6 *Referring the successe of things*, not to the *providence of God*, but to the power of *sata*, ordering the same therby.

For our further information heerein, examine we in few words these kinds in particular, that so the vanitie of

Diuinatiō
by flight
of Birds
condēned.

them, as they are vsed, in Witchcraft, may the more liuely appeare to vs.

First, concerning the *flight of Birds*, and the *noise* they make in the same; this, as it is plainly condemned in *Dent. 18. 10. & 11.* so is there great reason hereof, seeing by no ordinance of God, or *secret of Nature*, the flying high or lowe, on the right hand, or on the left, the diuersitie of noise &c. can prognosticate of things to come.

Diuinatiō
by entrals
of beasts
wicked.

As for the *entrailes of beasts*, *Ezech. 21. 11.* whereby *Nebuchadnezzar* is resolved in a doubtfull case, whether to attempt first; eyther the *Iewes*, or *Amonites*: this also is a plaine colour of Satans deceit, cōiecturing hereby, because neither by vertue of Creatures, nor by any speciall ordinance of God afterward, haue these Inwards of the Creatures any such power cōferred into them, to fore-tell things to come. Indeed, there is some prediction naturally arising out of obseruation of the seasons & alterations of weather, accruing to the *Phisition, Mariner, & Husbandman*. And this according to that order,

Mat. 16. 2.

3.

order, God hath set in nature, from the beginning : but this is only *probable*, as to *guesse of faire or foule wether*. Which, though they allow *some predictions* by these Creatures, yet are they no warrant for others, that are *not ordained of God thereto*.

And therefore, whereas it is ordinarie to diuine of future things, by some such like, as by *finding a peece of iron*, signifying good lucke, but if *silver* be found, then it is euill; to haue a *Hare crosse the way*; to haue the *salt fall towards him &c.* these hauing no such vertue from Nature and diuine ordination, it must needs follow, that they are *diabolical*, or at least superstitious, & no way warrantable. Concerning *diuination by Stars*, the matter seemes more difficult.

For although the *word* seemeth to condemne the same, *Deut. 18. 10. 11.* according to the iudgement of the best *Diuines*, who though they differ about the *Notation* of the word, yet they agree all in this, that *diuination by Stars* is directly forbidden : And the

Predictions
by what
creatures
vnlawfull.

Diuination
by Starres
vnlawfull
Reason.

Esay 47. 13
14.
Dan. 2. 2.

the Scriptures also in allotting the *same Punishment to the starre-gazer*, as to the *Magician*, doe confirme the same. Yet hath this skill gained great authoritie and account in the world, and doth much deceiue the followers thereof: And *that for these respects.*

Obiect. 1. First, because the *Starres are causes of many things heere below*, and therefore it may seeme lawful to conclude and coniecture from such causes.

Answ. And surely if they were *particular causes* of these lower things, I see not but wee might coniecture some what in particular from them: If these *Starres had power to communicate the knowledge thereof in particular vnto vs*, Or if it were needfull that wee should know such particular euents, Or there were no other meanes to communicate what is necessarie vnto vs: But Seeing
Reasons Why. 1. the *Starres are onely generall causes* of things in the world, and that not certaine and infallible, but *variable and subordinate*, to the will of the *Creator*, who can for his
 Churches

Churches good, alter their particular effects. 2. *Seeing they are no ordinance of God to reueale such things vnto vs,* as hauing no *vertue from their generall influence* to dispose and determine of particulars. 3. *Seeing it is is not needfull we should know of such particulars,* any otherwise then the *Word* doth supply: And if this bee *sufficient* what neede wee other? It *must needs follow* that these predictions are vnlawfull. 4. As reiected of the Lord, and therefore *proceeding from the deuill.* 5. As presuming to fore-tell, particular euents of things, which onely belong vnto the all-seeing and most wise God.

2 If it be alleaged, that *what is fore-told by Astrologie, vsually fals out true*, and therefore why may we not be informed hence?

Obiect. 2.

We answer, 1. That though it fell out true, yet were we not to enquire from hence, seeing the *Word* forbiddeth the vse of such meanes.

Ansm.

2 That things *fal out true in particular* proceeds not frō the necessary influence

Note.

ence of the heauēly bodies, but from the *cunning* of that infernall spirit, who supplieth by his knowledge, what is vncertain in that Art, *Infirmating* himselfe into the *minde* of the *Stargazer*, being now puffed vp with his knowledge, and desiring successe therein, to satisfie his pride, what art cannot make good, he yet desireth may be accomplished. And so is giuē vp to Satan in a iust punishment of this his presumption, to be *lessoned* by him in such further *Euent*s : and yet most *fearfully* to be *deceined* by him to, as shrowding his diuellish inspirations vnder the cloake of that otherwise lawfull knowledge.

For not to deny that, which the *evidence* of things doth auouch in this case :

Astronomy how far lawfull

True it is, that the *Sunne* and the *Moone* were created for *signes*, *Genesis* 1.14. and so, so farre as they are ordained for *signes*, namely, to *distinguish Times and Seasons*, as *Sommer, Winter, Spring.* &c. *Alterations of weathers* in generall, they are to be obserued

serued of vs : but, that hence we may gather any *demonstration for the knowledge of particulars*, to fall out in the world : seeing their grounds are vncertain, and the meere fictions of mans braine, exalting himselfe heerein in his *Pride and Curiositie*, about all that is called God. It must needes follow, that this is but a cloake of Sathans forgerie, and not any *Art* allowable from the Lord.

That the grounds are vncertaine and most deceitfull, is apparent.

Grounds
vncertain.
Reason.

1 First, Because the *Rules of this Art haue no Foundation in Experience* : Seeing both the position of the heauiens, and the course of the *Starres* is mutable, and therefore can be no *Rule* of certayne and immutable grounds (such as the *Principles of Art* must be.)

2 And secondly, there can be no certayne *Rules giuen* of those things, which are not knowne: Now, who knoweth the particular *estate of all the Starres*? or if he know them, is there any yet able to discern the particular
vertues

vertues of them, seeing there influences in the Aire, and vpon the earth, are confused and vncertaine?

Note.

3 But the speciall Reason of the vn-lawfulnessse of this *Art*; is *because it requireth confidence in the same*, nay in the *Author* therof; They must beleue he can resolute them: otherwise if he come *doubting of his abilitie*, or in *way of tempting him*, he cannot helpe him. Now in common vnderstanding if the *Diuiner* bring the thing to passe, here must needs be more then *Art*; For he that is Maister of a lawfull *Art*, can worke by his *Rules*, whether a man beleue he can or no: And therefore it necessarily followeth, that this *Art* is *Diabolicall*, as requiring that service which is due onely to God; and so thereby entending the bondage of the soule, as is apparant by the *Rules* and *Confessions* of the *Chaldeans* themselues.

Obiect. 3.

If here it shall be *questioned* how *Moses* and *Daniel* can then be said to haue skill in all the *wisedome of Egyptians and Chaldeans*, *Act. 7. 22. Dan. 1. 17*

The

The *Answer* is plaine, either they might haue skill *so far as was lawfull*, or though they vnderstood the myſterie of theſe deuilliſh Arts, yet it was not to *practiſe*, but rather to *condemne the ſame*, and ſo to dehort from the ſtudie thereof.

Well, let this *leſſon Students*, that they be not bewitched with the glory & ſkil which this *Art* pretendeth.

Let it aduice vs not to *run to Figer-flingers*, to *reouer* things loſt.

Let it admoniſh vs that it is deuilliſh to *obſerue the Signe for letting of bloud*, whoſe ground is meere ſuperſtitious and diabolicall, ſeeing the ground is a meere *Figment*, namely; that there is a *Zodiacke* and *twelue Signes* therein, being a deuice of *Poetrie* and vaine *Philophie*, nature yeelding no ſuch *Ramme*, or *Bull*, &c. as they fooliſhly imagine.

And the *Deuice* confounds it ſelfe, as is plaine by the *abſurd relation* and *proportion* betweene the *Rule* and the *thing ruled*, as that the *Moone* ſhould rule in the cold and moiſt parts

Ans.

Uſe to Students.

To all Chriſtians

To Phyſicians and Chirurgeons: no Zodiack nor Signes.

Letting of bloud by obſeruati- on of the Signe con- demned.

parts, when shee is in hot and dry Signes, whereas rather when it is in hot Signes, it should rule the hot parts and so contrarie.

So that now the *Learned Physition* hath disclaimed this *Bug-beare*, and therefore if it preuaile, it rather proceeds from our *strong imagination*, and *Gods diuine Iustice*, in punishing our *insidelitie*, then from any power in that *Poeticall Fiction*.

Observa-
tion of
daies and
times con-
demned.

4 Let this also reforme in vs *That superstitious obseruation of daies and times*, as if some were *luckie* and *successfull*, others *euill* and *vnluckie*.

Wherein if the successe answere our conceipt, it proceedeth not from the *Order in Nature*, or *Rules of Art*, but from *Diabolicall confidence*, and *Diuine Iustice*, giuing vp to be deceiued with our owne counsels, and so by degrees, to *grow further in league* and *bondage vnto Satan*.

Observa-
tion of
dreames,
how law-
full and
vnlawfull.

Now concerning *prediction by dreames*, though it must needes bee granted that this was one of *Gods Ordinances* to reueale his will vnto his

his seruents, as *Numb.* 12.6. *Iob.* 33. 15. *Math.* 1.20.2.13.19. *Gen.* 37.7.9. & 41.25. *Dan.* 9.&c. Yet hath Satan cunningly imitated God euen in this point also, to deceiue his *Profelites* by *Dreames* and *Visions*, and so thereby to enable them to fore-tell things to come; as appeareth, *Deut.* 13.3. *Ier.* 23.25.

The *Maistry* will bee how wee shall discerne and *distinguish* betweene these *Dreames*: To this end

Let vs take notice that as there are *Three sorts of dreames*:

1 Such as *proceed immediately from the Lord*, as those before, and therefore called *Diuine*.

2 *Naturall dreames*, proceeding from naturall causes: 1. As thoughts of the minde: 2. Affections of the heart; 3. Or constitution of the bodie, according to which sutablely seuerall dreames do follow: To *Cholericke* persons dreames of *Warres*, to *Phelegmaticke* of *Waters*, *Fearefull* dreames to *Melancholicke* persons, &c.

How to
discerne
betweene
Diuine &
Diabolical
Dreames.
3 kind of
dreames.
1 Diuine.
2 Natural.

1 From
Comple
xion.

From con-
dition of
sinne.

2 And so also by these Dreames may we coniecture of *the sinnes of the heart*: because what we conceiue or practise in the day, will be corruptly dreamed of in the night, to make vs more inexcusable.

Diaboli-
call.

3 Diuellish Dreames framed in the braine by Satan; answerable to our desires, as appeareth not onely by the practise of the *Gentiles*, who receiued their answers by Dreames, but also by the practise of *Heretikes*, as the *Maniches*, *Anabaptists*, *Famili-ists*, &c. who haue beene confirmed in their diuellish errours, by Reuelations and Dreames.

Thus, as heereby it is apparant, there are diuers kindes of Dreames: so may wee also for our *Instruction*, obserue many *liuely differences betweene Diuine and Satanicall Dreames*.
As,

First, *diuine Dreames* concerne Generall and Necessarie things to bee knowne, as the comming of *Christ*, *Reuealing of Antichrist*, &c. but those from Sathan, are either of
curi-

curious, or triuiall and vaine matters, eyther not fit, or worthie to be knowne.

If it shall be said, That the *Sybills Satans prophets* spake of these things: the answer is,

How the Sybilles spake of Christ.

1 That so farre as they spake of them, they had their information from Satan, who being acquainted with the *prophecies*, did informe his disciples accordingly:

Difference betweene Diuine & Diaboli-call prophecies of Christ.

2 Yet so, as that neyther could he acquaint them with any *distinct or cleare knowledge thereof*: but rather onely in a confused and darke manner, whereby they might rather *stumble, then informe others* to beleue the same, neyther did his prophets *loue and affect the things that were reuealed*, but rather were constrained to publish so much, as might make the times inexcusable, and so had no power to benefit others thereby.

Note.

But in Diuine Dreames the case is cleane contrarie, for in this place heere is vouchsafed vnto vs, both a verie *cleare* and

manifest reuelation of such things as concerne the good of the Church.

2 The *minde of Gods seruants* are affected and subdued to belecue the same.

Act. 13.

3 And they are enabled to *communicate so farre vnto others*, as that so many as are *ordained to saluation* shall giue credit and obedience therevnto: And *the rather*,

Because these *Diuine Dreames* are not onely *agreeable vnto the blessed Word*, and so safely to bee beleueed, whereas *Satanicall Dreames*, as they are diuerse, or contrary to the Word, so they labour especially to withdraw from obedience therevnto.

4 But especially, whereas the end of *Satans Enthusiasmes* is to set vp *Idolatry*, and *nourish all Atheisme* and *securitie*, *Deu. 13.* On the contrary, *Diuine Dreames* aime onely at the *True worship of God*, and further the doctrine and obedience of the Gospel.

5 And heere wee are wisely also to distinguish of the *Times*, For seeing

ing now we haue the *Gospel sufficient to reueale the will of God*, therefore we are not in these daies to *build vpon Dreames*; so that howsoeuer they were *ordinary before* and *under the Law*, yet now if any shall rest herein, and expect resolution heereby, wee are to conclude that it is rather a *Satanicall illusion* then any *warning from the Lord*, and therefore at no hand to be heeded of vs.

As touching *Diuination by Lots*, heerein also wee had need to bee informed, the rather because this *De-lusion* is common and preuailing with the ignorant sort, to abuse the same to wicked ends, and so therein to offer sacrifice to the deuill: And therefore,

Though there may bee some lawfull vse heereof, as in *Ciuill Occasions*, to

Diuide Lands, discide controuersies in a case of importance and necessity, *Iosh. 14. 2. Acts 1. 26. &c.* so the Name of God bee called vpon, and his providence attended, and obeyed in the

No diuine dreames now to be expected.

2. Tim. 3. 17.

Examina-
tion of di-
uination
by Lots.

Ciuill
Lots law-
full.

Sporting
Lots vn-
lawfull.

ſucceſſe thereof. Yet neither are wee allowed to vſe *Lots in ieſt*, in triuiall and vnnecellarie meanes, as to *ſet vp Bangrouts*, to *further Plantations*, &c. by rayſing ſummes of money thereby, ſeeing this may bee obtained by other meanes; Much leſſe in *Gaming*, to ſport our ſelues hereby.

Diuining
Lots vn-
lawfull.

Eſpecially wee are heere to beware of ſuch Lottery as tends to reſolue *doubtfull things*, or fore-know things to come, either by *opening a Booke*, *caſting a Die*, to declare good or bad ſucceſſe; ſeeing this both implies a *ſecret beleefe*, that ſuch a feat can do it, and ſo is a worſhipping of the deuill, &c. ſeeing by no ſecret propertie to that meanes ſuch things are effected, it muſt needes follow that it is but Satans colour, to hide his familiarity with the wicked.

Hitherto of *Diuination by true creatures*. And doth not Satan alſo de-
ceiue by *forged meanes*?

Yea certainly, as firſt by *anſwe-
ring*

ring in the shape of a dead man. Example hereof wee haue in that answere vnto *Saul*, where Satan deludes the *King* with the appearance of *Samuels person*, when indeed it was onely the cunning of Satan, resembling and counterfeiting the same; As is manifest; First

Because the Lord *had denyed to answere Saul by ordinarie lawfull meanes*, and therefore would not endure to haue *Samuel* rayfed vp to answere him extraordinarily: *Luke 16.*

2 The *Bodies and soules of the Saints departed* are in the hands of God *resting from their labours*, and therefore *Satan* could not haue power to fetch the soule from heauen, though he might preuaile to raise the bodie frō the earth, which yet I see no reason for, seeing the *body* also must rest; at least frō *Satans* power? And would *Samuel*, think you, suffer *Saul* to adore him? Surely it is the *denill* that seekes honour and homage from men, as for the *Saints*, they strue to giue all power and honor vnto God, *Act. 10.*

M 4

Renel.

Of Satans deceit by answering in the shape of a dead man
1.Sam. 28.

That the apparition vnto *Saul* was Diabolicall, & not reall *Samuel*.
Reu. 14. 12.

Rev. 22. 8. 9. Adde heerevnto that true *Samuel* would haue reprov'd *Saul* for running to *Witches*, hee would haue exhorted him to repentance.

Answ. to
objections

1 And therefore, though the *Word* call him *Samuel*, yet this was according to that, which seemed to delude *Saul*.

2 And though *Saul* might bee told by the *Appearance* what should befall him, yet might this bee done by *Satan*, as being either acquainted by the *Lord* with his purpose heerein, or coniecturing by *Sauls* case what was like to come to him for his disobedience to *God*.

Confuta-
tion of
walking
spirits.

As for that which the *Church of Rome* doates concerning the walking of dead men, howsoever the *Lord* gaue power vnto his *Prophets* to raise the dead, yet neither had this *Witch* any such power, neither was the case necessarie why it should be at this time, neither needed *Satan* to vse this meanes, seeing he might doe the

the feat, as well by himselfe counterfeting the shape and person of *Samuel*: Neither may *extraordinarie* and *miraculous working*, vpon speciall occasion, bee traduced to warrant the ordinarie walking of persons after their deaths, whose *soules*, the *Holy Ghost* witnesseth to bee at rest, and can their *bodies* walke without their *soules*?

Indeed when the Lord was either to plant or restore a Church out of its ruine and desolation, wee finde in the Word this power of raising from the dead to haue bene exercised profitably; and therefore seeing now there was no such cause for this miraculous worke, it followeth to bee the delusion of Satan, and not the finger of God.

But here me thinkes I heere some reply that if this were but a collusion of Satan blinding and deceiuing *Saul*, why might he not also deceiue the *Witch*, as pretending to bee raised vp by her, that she had power of him, when it might bee

Note what Miracles vsed.

Obiect.

bee but some iugling trick to bleare her eyes; she raised vp no deuill in *Samuels likenesse*, but rather was meerely deluded with a conceit heereof.

Ans^w.

Surely, howsoever the Patrones of Witch-craft would gladly thus conclude to condemne the truth of the *Word*, that there are *Witches*, which worke by *Familiar spirits*; yet doth the *circumstance of the Historie* plainly confound them: Howsoever they also imply further, that the *Witch* might suborne some man or woman in the likenesse of *Samuel* to giue this answer: seeing no *meere humane understanding* could attaine to that knowledge, And therefore it necessarily followeth, that the *Witch*, by *vertue of the couenant with Satan*, raised him vp; He by his power and skill *counterfeited Samuel* at an yench, by his experience and office was able to acquaint him with Gods wil, and so as an instrument of *Diuine vengeance* to hasten him to his destruction.

And

And as Satan thus foretells things by meanes, eyther true or counterfeit : so doth hee also *Divine without meanes*, either *possessing* those that are his oracles, *Acts* the sixteene chapter and sixteene verse : or inspiring them by *outward obsession* with his will and counsell, whereby they become *counterfeit prophets*, and reuealers of things to come ; such as were the *Sybills, &c.*

Of all which wee are to make this vse: 1 As to iudge wisely of the power and manifold cunning of Satan, 2 So to consider of the *preciousnesse of the soule*, for which Satan takes such paines, becomes such a drudge, &c. and to preuent the Diuell by our care and diligence, not so much for the bodie and the meate that perisheth, but for the poore soule, that it may be saued euerlastingly.

3 Lastly, seeing Satan by these Inspirations and Exorcismes deceiueth the simple and vnstable soules, causing them to belecue that such tran-

Of Satans fore-telling without means By possession.

Obsession

Vses hereof.

Differēce
betweene
diabolicall
Trances
& the gift
of Pro-
phetic.

trances and inspirations are from God; therefore learne we to *distin-
guish betweene Diabolicall Reuelations,* and *the true gift of Prophecie*, which God in Trances reuealeth vnto his seruants.

As first, *Diuine Trances* may bee where the soule for a time is seuered from the bodie, 2. Cor. 12. 2. But in these *Diabolicall* though the senses may bee bound, or benumbed for a time, yet the soule is neuer seuered from the body, because this is a worke miraculous to take the soule out of the body, and reuinite it againe.

2 In *Diuine Trances* the pourses and faculties of soule and bodie though their operations cease for a time, yet *remaine sound and perfect*; but in *Satanicall Extasies*, the parties being cast into phrensies and madnesse, the very *faculties of nature are empaiued*, and and so distempered as that they seldome recover the right vse againe: At the best, they cary some skarre of Satan to their graues; whereas the Saints receiue

receiue a further measure of Illumination, and encrease of grace in all their powers and faculties:

3 *Diuine trances* do alwayes tend to the good of the Church, confirmation of the Gospel, and aduancement of Pietie, *Acts* 10. 11. those of Sathan to the contrary.

And thus farre of Witch-craft by Diuination.

CHAP. IX.

Of Witch-craft consisting in Operation.

CONsider we now of *Witch-craft* in operation: which really worketh strange things.

This is done, first, by *Enchantment*; namely, when by some *Charme* wonderous workes are wrought.

Which is not onely expressely forbidden, *Deuter.* chapter 18. verse 11. but

Of enchatment, and it vnlawfulnessse, is proued by the effects.

but is also manifest by the things wrought hereby. As,

- 1 Raising of Stormts.
- 2 Poysoning of the aire.
- 3 Blasting of Corne.
- 4 Killing of Cattell.
- 5 Breeding strange torments in the bodies of men.

6 Casting out of Diuells, &c.

All which, and such like, workes belöging to the *diuine power*, & *justice*, If therefore they shall be imitated, or in any measure effected, by the *creature*; It is a plaine *usurpation* of the *diuine office*, and a flat peruerſion & disgracing of the *diuine Providence*, as being accomplished by *indirect meanes*.

Note.

Now, that these, and such, are the effects of *Witch-craft*,

a By the word.

It is not onely apparant by the *Confession* of *Witches* themselues : but further cleared by the *testimonie* of the word; who ascribeth this power vnto the *Charmer*, *Eccles. 10. 11.* where the Originall yeelds thus : If the *Serpent* bite before he be charmed, what profite hath the maister of the tongue thereby, that

that is the *Charmer*? signifying therein, that if the *Charmer* come in time, he might preuent by his charme, the Serpents stinging.

And what else (I pray you) doth *Balaams words* implic, when being crossed by the power and mercie of God, hee is forced to confesse, that *ther is no sorcery against Iacob, nor sooth saying against Israel*: Doeth hee not therein acknowledge, That whereas hee was hired by King *Balaac* by some charme to hurt Gods People, (as being by Trade no better then a Coniurer, though in the reputation of the ignorant and superstitious people hee was esteemed a Prophet) his *Charmes* could not preuaile, the Lord disappointed him.

Nu.23.13.

And surely, if wee should consider the nature of a Charme, it will euidently appeare, that it is but a colourable and counterfeit meanes, vnder which Sathan shrowdeth his power and malice to diuine withall, and so to destroy both bodie and soule.

3. By the nature of a Charme.

Seeing

A charme,
what.

Seeing a *Charme* is no other then a *spell* consisting of *strange words*, wherein is pretended some *secret efficacie*, to bring forth some *extraordinarie works*. It necessarily followeth, 1 that by the *very nature of the words*, and 2 *qualitie of the parties* that vse them, they are no better then *Sathans cloaks* to conuey his mischiefes more closely, for the endangering of the soule.

Words of
charmes,
either ob-
scure &
barbarous

The *words* are either barbarous & vnknowne, as were such, which in times of Ignorance and Infidelitie were vsed. And that these could work no such effect, it appeareth:

1 because this was no *ordinance of God* to this end, as hauing neither any power thereto by *right of creation*, or by any *new institution*, and gift from *God*: That they haue no power by *ver-tue of creation*, it is manifest, 1 because *words* are but *sounds*, and so passe into the *aire*, without any further effect.

2 If they had power to hurt, or do good, it must needs be by some *conti-guitie* and presence with the thing it works vpon; & therefore seeing these words

words are spoken concerning *parties and things absent*, and farre distant, and therefore they haue no power, as is pretended.

And if *some words* should be effectuall of themselves : why then not all *words* of all sorts, tending to blessing or cursing: but this is presumed, that onely words *proceeding from such cunning men and women*, are auailable; and therefore it is not the words themselves, but some other secret *Magicall compact* with such persons that effect the same.

If it be replied, that these wordes haue *signification*, and happily be vnderstood of the parties that vse them reciprocally : Yet seeing they haue in themselves no further vse then for what they signifie, and though they be vnderstoode, as the *charmes* are now, as *being of knowne names*, and yet still can they not of themselves further auayle, then to the *Ends* they were appoynted. And therefore it followeth, that they are no better then *Signes and Watch-wordes*

Obiect.
Answ.

Or blasphemous
knowne
charmes.

to Satan to worke his wonders by.

For though the name of *the Trinitie and Sacrament*, serue to that end they were appoynted, namely, to nourish the soule: yet to effect wonders by these, seeing it is contrary to *their Institution, &c.* that blessing of God especially accompanying them, it followeth, that when they are abused to other ends, as in *charmes, &c.* they are the *diuells sacraments*, to effect his trickes, by vertue of the *compact* betweene the witch and him: whereby he seemes to be bound and compelled to serue hir turn, the rather hereby to colour the wickednesse, as if now it were done by the power of God, resembled in these words, and not by the *illusion & cunning* of Satan.

Imagination reiect-
ed.

As for the power of *Imagination* in this case, which is pretended to be the occasiō of those strange effects; surely, though it cannot be denied, but that our *imaginatiō may hurt our selues*: yet that the *imagination of the Witch* should hurt others, or that these words pceeding from her conceit, should

should so preuaile on the bodies and minds of such as are asfarre off, it is contrary to reason, & common sense.

And therefore, though it be conceited, that *the Witch by her lookes may effect these things*: or hauing some *poysinous qualitie* in them, to infect the ayre; so the bodies of men, though this be a meere dotage, fitter for such bedlams, then to be corrected by any sound Iudgement: yet, how can this hurt those which are absent?

Infectious
lookes dis-
claimed.

Neither wil it further this dotage, that either *Iacobs sheep, by looking vpon the rodde speckled and partie-coloured*, brought forth the like: seeing *this was an especiall worke of God, to blesse Iacob*, not any inherent vertue in the rods, or the eies of the sheep, bicause heere was som likelihood in nature hereto.

Obiection
of Iacobs
sheepe an-
swered.

Much lesse shal that preuaile, that the *Basiliske kills with her sight*; and the *wolfe taketh away the voice* of such as he sodainely meeteth withall, seeing, as there is no ground of experience concerning these things, but onelie a common receiued errour:

2 Obiecti-
on of the
Basiliske
and Wolfe
answered.

so; if any such thing be, it may proceede from some force in Nature incident to those creatures, as the *Basiliske being a poysonous substance*, may infect the ayre, and so take away life, or else from some sodaine astonishment in such as vunexpectedly meete with them, causing strange alteration in the minde by feare and so effecting such strange things.

Obiect. 3.

Answ.

But they alledge further, if Enchanters can stay by their Charmes the stinging of Serpents, then certainly there is some force in these words.

Vnto which we answer, That the power proceedeth not from any vertue in the wordes, but by the *presence of Satan through compact with the Charmer*, as the word is plaine, ioynd sometimes very cunningly with the diuell, seeing no other, although he vse the same words, can effect the like things.

Obiect. 4.

Of the parties.

If it be said, this is, bicause he hath not the *same faith*: this discouers the *roote of bitternesse*, and argueth them plaine-

plainely to be Diabolicall: as being both the *bond* of the *Couenant*, whereby Satan is tied to the *Witch*: he doth all on this condition, that hee is acknowledged as her god, shee must *trust in him*, resigne vp her selfe wholly to his pleasure.

As also by this bond, the *Witch* tieth her *Proselites* to her *dispose*: shee can doe nothing for them, vnlesse they beleene in her, and so she enthrall-eth their soules, while she pretends good to their bodies.

This will yet appeare more euident, if we consider the *qualitie of the best and most colourable charmes*, that are vsed to this end: Namely, *wordes of holy Scripture*: which seeing they haue their vertue not *from him that uttereth them*, much lesse from the *power of the words* in themselues, but from the *alone efficacie of the Spirite of God*, annexed by *GODS* promise heereunto, when the word is vsed as his ordinance: seeing therefore this is *no ordinance of God* to such ends, & therefore can not proceede from the

Of Scrip-
ture char.

operation of the good spirit of God: it followes necessarily, that it is the power of satan, shrouded vnder these formes of speech, especially, seeing it is not vsed *to the conuersion of sinners*, which is the right end; but to wicked or vnnecessarie purposes, as *raising of diuells, killing of creatures, infecting of the aire, &c.*

Word how
effectual.

Hebr. 4. 2

And seeing the word is onely effectually, not by reason of the sound, or letter thereof, but when it is *1 conueined in the minde*, *2 receiued with reuerence*, *3 treasured in the memorie*, *4 and mingled with faith in the heart*: seeing it is muttered in these charmes; *1 without understanding*, as being in an vnknowne tongue, *2 without faith*, and *3 to wicked purposes*.

Note,

It must needes be some Satanicall colour to conceale desperat wickednes. And so, though it be not abused of all so far forth, that it may include them within the compasse of such charmes, which haue entred into this certayne league with Sathan:

yet

yet seeing for want of conscionable vnderstanding, and obedience thereunto, it is *made no better then a charme to the common sort*: therefore, as herein they bewray themselves in generall to be yet held vnder Satans bondage, so are they heereby both subiect the rather to the power of witchcraft, not onelie to be obnoxious to the hurts thereof, in their bodies & goods, &c. but especially to be *ensnared with the miserie thereof*, vpon anie occasion to become *novices & factors in this diuellish trade*: it being iust with the glorious Lord, to giue vp such as will not obey the truth, to the efficacy and depth of these strong delusions, not only to be deceiued themselves, but to become Sathans chiefe *Schoolemaisters* to deceiue others.

The like may be concluded of such other means whereby *Witches* vse to performe their *Charmes*.

As *making of Characters, Images, and Signes in Wax, or Clay, & framing of Circles, vsing of Amulets, Exorcismes*; an. ordinarie Practize of

Word commonly made a charme.

Characters, Images, &c. condemned. Rome.

the Apostata Church, coniuring thereby their *Creame, Salt, Spittle, holy Water, Oyle, Palmes, &c.* vsing of the *Name of Iesus* with such often repetitions and *Crosses* annexed. All which, & such like, being no *secret operation of Nature, nor ordinance of God* to such ends : What other can they be, but the *Visors of Satan*, whereby hee maskes it more securely, and dangerously in his Magicall practises, as heereby bearing the simple people in hand, that *Christ is a Coniurer*, that he is bound by those from doing hurt, to *do good &c.* And shall we thinke that *crossing of the body*, is of any other stamp : surely it is of all other a most *dangerous charme*, by how much it caries a shew of loue and deuotion.

Scratching

So may wee iudge of *scratching of the Witch*, vnto which if the Diuell seeme to stoope, that the bodie is eased, it is to seize more deeply on the soule, by withdrawing it from the right meanes, and resting it securely in these diuclish charmes.

Which

Which, as it may seeme to admonish vs frō the vse of them, so it may prouoke such to repentance, hauing done these of ignorance, not contenting themselues with this excuse, that they *meant no hurt*, they conceived the persons to bee honest of whom they sought helpe, &c. Seeing because they had no certaine warrant, therefore good meaning without *faith, is sinne before God, Rom. 14.* nay while they meane well, they *trust in these things*, and so doe robbe God of his glorie, and themselues, as much as lyeth in them, of their saluation.

Neither is there the like reason betweene *Physicke* and *these meanes*: That is ordained of God, *This*, condemned of him; and therefore though we are ignorant of the *Physitions Receipt*, yet we are to relye vpon his skill, and commend the successe to God: whereas wee may not vse these charmes being ignorant of of the vertue of them, seeing there can no blessing follow where God leads not; where confidence is put in

vse, to decline these meanes.

Obiect.

Answ.

That we relie vpon *Physicke*: therefore why not on these charmes?

in the meanes to thrust out God.

As for the *Case of necessitie* which is heere pretended; wee can haue helpe no where else; The *Physitian* will not meddle, the *Paine is intolerable*, the case desperate, and God is mercifull though we do amisse, yet may wee not seeke ease; surely, *The Lord will not bee mercifull to presumptuous sinners*, If hee purpose to try thy faith and patience in the enduring of the extremitie; if hee entend heereby to fit thee for himselfe, and to ease thee of thy sinnes, and this miserable world, Is it not good wayting his leasure to prepare thy selfe vnto him? Instead of going to the Wise-man, is it not now time to make vp thy accounts, to make thy peace with him? Certainly, when all lawfull meanes faile, what doth this argue but that either this is a signe of the end of thy daies; or that the Lord will helpe thee by his immediate hand? And therefore either way thou must now cast thy selfe vpon him. If the Lord cannot helpe thee,
much

Note.

much lesse shall the deuill: and the Lord will helpe thee, as shall bee best for his glorie, and thy good: and therefore *in all thy waies acknowledge him, Prouerb 3.* And though hee should kill thee, yet trust thou in him, *Iob. 13. 15.* Hee shall bee unto thee both in life and death aduantage: *Phil. 1.*

Hitherto of that part of operative *Witch-craft* which is performed by *charmes*. Besides this there is another worke of *Sorcerie*, vsually practised by Satans instruments, which is commonly called *Iugling*; *When strange Feats are performed, not by reall charmes, but onely by deluding of the eye, and some extraordinarie sleight*: Not that any such thing is effected in *Truth*, but onely in *Appearance*, to the decciued iudgement, being peruerted by such delusions as the eye falsely apprehends.

Now the *Eye may be deluded.*

First, by *corrupting the humour of the eye*, being the next instrument of sight.

Of force-
rie by iug-
ling, it
properties.

Eye how
deluded.

2 By *Altring the Aire* whereby the obieſt is conueyed to the eye.

3 By *changing the obieſt* which is diſcerned.

Gal. 3. 1. 2

That
Iuggling
is forcery.

That there may be ſuch deluſion, not onely the *Holy Ghoſt* witneſſeth of the *Galatians* and others, who were then *bewitched*, and made beleeue that they ſaw that, which indeed they ſaw not; but *experience* doth daily make it manifeſt.

That
Iuggling
is not by
opticke
ſkill.

Concerning the *ſleight* done aboue the courſe of Nature: As this maketh this Trade to be *plaine Sorcery*; becauſe it exceeds Natures compaſſ, ſo it neceſſarily followeth that ſome ſkill of *Satan* is concurring heerein, As being by compaſt with the *Iugler* to colour and further him herein; either by corrupting the humour of the eye, or colouring the aire, &c. which are things poſſible for *Satan* to do. For howſoeuer ſome ſtrange things may bee done by *bodily ſleights* and by *Opticke Arts*, yet theſe are kept within the compaſſe of nature: But the *Iugler* vndertakes things
impoſſi-

impossible and contrarie to Nature, as to transforme one creature into another, or else, to create and offer things that are not, and so seemeth to arrogate diuine power, in such workes of Creation, and therefore must needs delude onlie the eye with the appearance of such things, seeing he cannot possibly do the things indeed.

Such were the wonders wrought by the *Egyptian Enchanters*, in imitation of *Moses*, when they turned the *Rodde into a Serpent*, and *waters into blond*: which, that it was a plaine delusion of the eye, by *Sathans* forgerie, is manifest, because they could not be any reall creatures: seeing the *Lord* did not make them, and the diuell could not, the workes of ordinarie Creation ceasing, and no speciall reason now to be giuen, whie myraculously anie such Creation should be renued by those seruants of *Pharaoh*: but rather plaine reason for the contrarie, seeing this they did, tended to the disgrace of Gods worke, by his seruants *Moses* and *Aaron*,

Egyptian
Enchan-
ters onely
deluded
the eye.

Aaron, and therefore though they could haue done such a worke, yet the Lord at this time would not haue endured it at their hands.

But it is most apparant that *Satan* can doe no such thing, seeing the effecting of the like belongs onely to God, *Ioh. 2.* And the Word is plaine, that this their fained miracle was done by Sorcery, *Exod. 7. 11. 22. & 8. 7.* And therefore that the Lord should do them against himselfe, it is altogether absurd and blasphemous to grant: And the *circumstances* doe plainly euince that they were not *naturall frogs*, by such *differences* as are manifest betweene them, and those that *Moses* created by the finger of God.

As 1. That the *Frogges* created by *Moses* caused great *stincke* by the corruption that they bred, being gathered on heapes, whereas there is no such ascribed to the *Frogges* of the *Enchanters*.

And, so the *bloud* which *Moses* brought forth, killed the fish, and *stancke* so

so that the *Egyptians* could not drink thereof; no such effect appearing from the *Magicians Transmutation*.

And is it likely that they which could haue created these frogges, could not also haue destroyed the lice? Could not haue preserved themselves from those fearefull plagues? *Exod. 8. 18.* Nay they confesse that they were not able to bring forth lice by their enchantment, much lesse destroy them.

And seeing that *Moses serpents deuoured them*, and yet retained their former quality, it necessarily followeth that they were no true serpents, the rather because vsually *one creature doth not deuoure another of the same kind.*

And surely why could they not as well haue *remoued* such as *Moses made*, as well as they had power to make the same?

CHAP. X.

Of the Subject of Witch-craft.

NOW let vs come to the maine Subject and Occasion of this Treatise:

Namely, to consider of the *Practiser of this Mystery*, to wit, the *witch*, whether man or woman.

And heere, first consider wee the *Generall Notion or Description of a Witch*.

Secondly, wee will resolve these points, 1 *Whether men as well as women, may not bee Practitioners in this Art*:

And yet, *Why more women then men are engaged therein*.

Thirdly, we will lay downe the *diuers kindes of these Witches*: namely,
1 *The Bad Witch*, which is the *Hurter*.

2 *The Good Witch*, as they are termed, because they doe seeme to helpe.

Where

Where it shall bee resolved.

1 *Why Satan useth these severall instruments for these contrarie ends.*

2 *Whether the good Witch cannot hurt, or the bad Witch helpe.*

3 *What places are especially infested with Witches.*

SECTION. I.

AS touching the Generall Description of a Witch

It may be thus.

A Witch is a Magitian, who, either by open or secret league, wittingly and willingly, consenteth to use the aide of the deuill in working of Wonders.

A Magitian, I say, to signifie that that she professeth and practiseth this Art, *Actes* 8. 9. For that is the generall name to all such as practise these vnlawfull Arts.

2 I adde, that consents to use the helpe of the deuill, either by or
O secret

secret league wittingly and willingly, which is the very proper passion, or certaine meanes to make her a Witch.

Excluding heerein,

Heere are
excluded,
1 Luna-
tickes.

First, such as be tainted with phren-
sie or weakenesse of braine, and so
are thereby deluded by the De-
uill:

Because howsoever Satan may
worke vpon and by these, yet they
neuer giue *Reall* and *Willing* consent
unto him.

2 *Demoni-*
ackes.
Two sorts
of them.
Actes 16.

2 Such as are *Demoniackes*, pos-
sessed by him, whereof though
some are properly *Witches*, as con-
senting to him, and so he possessing
them out of them speaketh, by
them working strange things: yet
others though they bee possessed,
yet they consent not thereto, they
in their spirits strue against him:
and so Satan doth in them, and
by them, strange things; as *spea-*
king strange Languages, doing
things of extraordinarie strength, &c.
which by the mercie of G O D
though

though they afflict the bodie, yet they may tend to the saluation of the soule.

3 By this circumstance are excluded those *That of blind zeale, and Ignorant superstition* vse such charmes to bring things to passe, either thinking they haue vertue in them thereto, or else not knowing the deepeness of Satan heerein: who though they *desire the deuill*, as they say, and indeed are not yet brought to this league, yet doe they sinne grieuously heerein, and vnlesse they repent, may iustly prouoke the Lord to giue them vp to this or the like, desperate and reprobate sense.

3 Superstitious persons.

Note.

A third thing in this description, is the *End* of this Trade, namely, *To worke Wonders*.

It being the *Pride of Satan* to aduance himselfe heereby as *God*, in the children of disobedience, and by these manifold trickes and glorious shewes, to detaine the miserable people in vile *Ignorance*

and *Idolatrie*, and to hinder them from embracing the glorious *Gospell of Ieſus Chriſt*; practiſing to this end, by his instruments, ſometimes true, as by *Divinations* and *Charmes*, and otherwiſe fayned workes, as by *Iugling*, to pufſe them vp alſo with a vaine conceipt of *Divine Power*, thereby to ſecure them of their imaginarie happineſſe, and ſo to draw them more ſecurely to eternall vengeance, by enabling them heereby to execute their ſeueral lults with greedineſſe, and uſing them as dangerous instruments to deceiue others.

Such were *Balaam*, the *Inchanters of Egypt*, the *Witch of Endor*, *Simon Magus*, *Barieſus*, *Elimas the Sorcerer*, the *Pythonyſſe at Phillipi*, &c. *Actes* the ſixteenth, *Numb.* the twenty two, *Actes* the eighth.

By which deſcription and examples, the firſt *Queſtion* is reſolved, namely, *that men, as well as women, may be ſubiect to this Trade*; ſeeing as both are ſubiect to the State of damnation,

nation, so both are liable to Satans snares, who hath severall trickes and colours, in this *Mysterie of iniquitie*, to bait each according to their severall abilities and vses in the world, thereby the rather to fetch them ouer to this detestable Art.

For whereas man by *Ordination* is fitter to command, and the woman to obey, therefore hath the God of this world, for ambitious and aspiring men so sutable a point in this Trade, as to lead him thereto, with pretence of *Soueraignty*, that he shall command the deuill, in a more secure and solemne manner, colouring the same by those manifold delusions, of *Circles, Characters, &c.* to this end, as are vsually practised in that high skill of coniuration. By the which ceremonies and solemnities as *Satan* procureth in the minde of ambitious and curious man some higher concept of this soueraigne skill; so doth he thereby more deeply cozen him, as fetching him of more roundly heereby to the

How Satan baits men and women diuersly to this Trade.

Note.

entended bargaine, euen to sub-
lect his soule in hope of this
power.

To this end we may obserue, that
though the *maine end bee one*, in these
Diabolicall Arts, euen to enbrall the
soule in perpetuall bondage, yet hath
Satan diuers meanes to attaine these
ends, both answerable to the *seuerall*
conditions of the world, and *particular*
estates and qualities of men: Accord-
ing to which diuersitie, this Art,
though it bee one in effect, yet hath
it obtained diuers *names*, and *sundry*
respects.

Concerning *the Times*, as they
haue obtained more or lesse light of
the knowledge of God, so hath
Satan fitted himselfe in his policies
accordingly. When, and where,
there hath beene *none*, or *lesse reue-*
lation of the Gospell, there hath Sa-
tans appearances and workings
been more *earnall* and preceptible
to common sense, his suggestions
and deuices more *grosse and palpable*,
his attempts more open and natu-
rall,

Note Sa-
tans Poli-
cie in sui-
ing varie-
ty of times
with seue-
rall baits.

rall, his worship more terrible to the flesh; as appearing ordinarily in ugly shapes, being worshipped in most horrible formes, presented with most cruell and bloudie sacrifices, and honored with all grosse and shamelesse open filthinesse. So did the Heathen, in their first rude and barbarous estate, worship the deuill; then needed they no covenant to bind them from God to Satan, when they acknowledged no other God but him: him they serued that he might doe them good; him they worshipped for feare, least he should hurt them.

As Barbarousnesse decayed, and Civilitie, by settled Gouvernement, beganne to take place, &c. so knowledge and skill was aduanced among men, whereby grosse wickednesse was somewhat bridleed, and morall honestie, for the common and priuate good sake, was now outwardly embraced; Herevpon Satan spinnes a finer thrid of more colourable idolatrie, and that by these meanes. Benefactors of Common-wealthes, and Deliuerers of
O 4 their

their Countries from *Tyrants*, not knowing God, were apt to robbe him of his glory, seeking their owne glorie and eternizing, by their *Renowned Actes*.

This Satan discerning, doth easilie insinuate into them, and procuring some *secret assent* from them, by his skill and power enables them to doe *Wonders*; Heerevpon the people cry, The *Voyce of God* and not of man, *Act. 12*. And this falleth out the rather, because the ignorant and godlesse people, receiuing good from them, cannot bee contained in any sober measure of respect towards them, but thinke euen all *Diuine Honour* too little for them. So wee finde that *Heathen Princes* were many of them great *Magitians* and *Coniurers*, as gaining hereby an *Opinion of Dietie*: And so did the people worship them with *Diuine Honour*, yea ascribed them, being translated among the number of the *Gods*.

Thus became this *Art of Sorcerie*

a Companion of great Princes and mighty Conquerours : by this they attained many great enterprises in the world, and gained an opinion of Omnipotence and Eternitie.

And was there not another means heerein to set vp this Art, in that age of Knowledge, and greater Civility? Yea certainly.

As conquest brought forth Peace, so Peace yeelded *libertie for knowledge* and *liberall studies* : And Knowledge brought forth *Pride* to bee excellent therein, and *Pride* begetteth *curiositie* to search into hidden mysteries, and *curiositie* breedeth *discontent*, and restlesse disquiet : heereupon Sathan worketh : ministreth content to the minde by yeolding it that which *Art* could not reach vnto ; so *curiositie* is satisfied, and *pride* nourished, and the soule through *Pride* enthralled to Sathan, and yet deluded iustly with the same colour of *Art* : vnder which Sathan hiding his *secret compacts* doeth eyther perswade them, that it is done *by art*, which is done

done indeede by his *assistance*, or satisfies them, that it is done by some *Power ouer Satan*, and therefore they neede not feare subiection to Satan. Hitherto serued those *Charmes, Circles, Characters, &c.* by which Satan seeming to be bound, deluded them with a vaine conceit of his subiection to them. And so as men were either more *ambitious* after honour, or *curious* after knowledge, so did Satan bait his diuellish Art with *more abundance of pompous and curious ceremonies*, the rather to fetch ouer these *glorious foales* thereto; and so he easily preuailed ouer the profoundest scholars; the *Gymnosophists of Egypt, Magi of Chaldaea, Sages of Greece &c.* most whereof gained their chiefeft credite by this, that they were most skilfull in this diuellish Trade.

And so, because men were fittest for these ends, either to *conquer Kingdomes*, or *seeke after knowledge*, so in these respects vsually the *Male sex* haue beene trained to this Art. By this they haue attained the reputati-
on

on of Wisedome and Impery.

Succeeding Ages gaue occasion to Satan to work more closely, & yet to *weave his Idolatry* with a finer threed.

For, together with the knowledge of humane Arts, and Sciences which resembled some sparks of *diuine light*, brake out also at length the *day Star of Righteousnesse Iesus Christ*, bringing with him *sauiing knowledge*, and dispelling the more grosser mystes of *Heathenish Idolatry*; as being no way fit to encounter therewith: or at least in *Policie*, not thinking it meete *openly to oppose* the same; but rather by a more secret and colourable meanes, by *closing therewith*, to *obscure*, and so by degrees to *banish the same*.

Thus became *Sathan transformed into an Angell of Light*; and taking aduantage of the pride of Nature, and vnthankfulnessse of men, that would not obey *the Gospel*, but rather peruert it, to iustifie the flesh: As they were therefore giuen vp iustly by the Lord to strong delusions: so is *Sathan still ready at a pinch to be-guile*

Oracles
ceased.

2. Cor. II.

guile: *vnstable soules*, and in steade of the puritie and simplicitie of the Gospell, to draw them by degrees into a *Myserie of Iniquitie*, and so in the end, to most grosse and *palpable Idolatrie*, iustifying and exceeding the most barbarous Heathens therein.

Galat. 3.

2. Cor. 10.

II.

Galat. 5.

To this end, euen so soone as the good *Housholder* had sown his Seede, the *envious man* was readie to sowe his *Tares*, raysing vp *false apostles* to withdraw the people from the *Simplicitie of the Gospell*, and so to prepare them, by giuing libertie to the flesh, to that *corruption of doctrine*, which afterwards ouer-spread the face of the Churches.

And at the first assault Sathan so preuayled, as that howsoeuer, as yet the *light of Iudgement* remayned with the Church, as being *able to discerne of Spirites*, euen to discouer such as said *they were Apostles*, & yet in truth, were *no better then Sathans Ministers*: yet, by reason that the flesh was willing to cast off the yoeake, and apt to turne

turne the graces of God into wantonnesse: heereupon zeale beganne to decay, euen with the best, *first loue was left; the bond of Perfection, and so way hereby made to carnall liberty, and for the maintenance thereof.*

Reul. 2. 23.

Corrupt doctrine by degrees was hatched, and embraced: whereof as the *Purest times* were not altogether free, as may appeare by the *Nicolaitans* and others, that went out euen from amongst the *Apostles*, both to *grosse prophanenesse*, and also to *Doctrines of diuels*, for the iustifying thereof: So appeared heereupon the great mercie of God in casting this *Iezabel* into a bed of affliction, and encreasing his Church graciously with those *ten bloudie and desperate persecutions*, for the purging out of her drosse, and renewing of her *first loue*: Whereby, as she *wanne vnto her the hearts of her enemies*; so by this means she *gained great friends*: euen the *kings of the earth beganne to worship the Lord*: and the mightiest became *nursing Fathers* and *foster Mothers*, *Esay* chapter

1. Cor. 15.

1. Tim. 4. 2

1. Tim. 4.

Reuel. 2.

49. chapter, to the distressed Church of God.

Reu. 12. 13

And now behold, the *great earnest* of the *Gentiles* being wel-neare in, & so the *man-childe* beeing borne vnto God; the time was come, for the further reuelation of *Gods iustice*, for the former affliction of his Church. And also to manifest yet further his *great mercies* vnto his Church, in exercising the same with *new afflictions*, for the preuenting of that *securitie*, and purging out the *carnallnesse*, which by the *fauour* and *arme of flesh* had growne in the Church.

For euen thus it befell with the deare *Sponse of CHRIST*, that as her former afflictions, had now fitted her to some rest, which shee attained by the meanes of *Constantine*: so this rest and ease, accompanied with *outward honour* and *acceptance* with the greatest: instead of *Godlie simplicitie* brought in *carnall pompe* and *wisedome of the flesh*.

And the *wisedome of the flesh*, being once aduanced, and grounded in

in the hearts of men, banished presently all godlie *seueritie* of life and zeale for the honour of Almighty God; And instead thereof brought in *wil-worship*, and *prophanesse*. And did not *carnall wisdom* strike the chiefe stroake heerein? Yea surely, the *Church* being now taken into the *Court of the Emperour*, and warming her selfe well by his fire: as she forgets her former affliction; so is she not vnwilling to remit also of her *sinceritie*, as not being so sutable to the place and persons, that now shee hath to deale withall: now shee must a little besome all vnto all, that so shee may eyther winne others, or holde her owne; somewhat must be yeilded to her *Patrons*, to shew her thankefulnesse: and some Corruption must be swallowed vp, to maintayne *credit*.

Now *christian liberty* must be strained to be an occasion to the flesh, and *Authoritie* must be deified to maintaine the same.

Thus the poore *Church of Christ* being

being freed from the *malice of heathenish Idolatrie*, is corrupted by *prosperitie*, to set vp *spirituall Idolatrie*: Not onlie *aduauncing her Patrons and Benefactours* aboue what was meete, but *aduauncing also her selfe by their helpe*, aboue all that was called *God*, and so by degrees hauing well feathered her nest, and strengthened her selfe by the *arme of flesh*, overthroweth cunningly the same, euen with it owne weapons, and aduanceth it selfe gloriously vpon the *ruines and wrecke* thereof.

Reu. 12. 14

And thus the Church *flies into the wilderness* vpon *Eagles wings*, by the fauour of earthly Princes, being first highly aduanced, and so thereby growing to *loosenes and profanenes*; and so iustly left to *grosse errors*: both for the conceiuing, as also for the iustifying thereof; whereby it cometh to passe, that *corrupters of doctrine* in the end preuailing, sincerity is banished, and so *Antichrist by degrees exalted* aboue all that is called *God*: not onely in *wilworship and bodily seruice*, tyran-

Coloff. 2.

tyrannizing ouer the consciences of the faithlesse and rebellious generation : but *aduancing himselfe* by lying *signes and wonders* thereby , to maintaine the opinion of that *arrogated truth*, and so to subdue and hold in captiuitie the deceiued world.

2. Thess. 2.

And so as *profane pompe* succeeded *godly simplicity*, so *barbarous ignorance* also came in place of *pure and saving knowledge*, that not onelie the *third part of the earth* was killed therewith , but euen the verie Sea of Doctrine was so corrupted by that mountaine of *worldly pompe and glorie* cast into the same , that euen the third part also of all things therein were vtterly destroyed : yea *Heauen it selfe euen the church of God* escaped not this infection , but that the *Taile of the Dragon* euen drew downe the *Starres from Heauen*, *Reuelation* chapter 12. verse 1. Yea the Dragon himselfe set vp his very throne of darkenesse in the *Temple of the Lord*. That his darling the whore of *Babylon* might bee aduanced thereupon , aboue

Reu el. 8.7

Verse 8.

1. Th. 2. 10

all that is called God : and did not Satan furnish his *minion* at all assaies, that so thee might prosper and preuaile ouer the children of vnbeliefe? yea certainly, it was not enough for that *man of sinne*, to strengthen himselfe from the vsurped power of *Heauen*, chalenging the *keyes*, to open and shut at his pleasure; but he must also wrest into himselfe all *power on earth*, disposing of *Kingdomes*, and deposing the *mightiest* at his pleasure.

Philip.2.

And that hee might appeare to be the *true Antichrist*, in all things opposing the kingdome of Iesus Christ. Behold, as all *things under earth* doe bow vnto the Sonne of God, the very *diuells* tremble, and are subiect vnto him: Euen so doth this *Abaddon* assume the power of the Dragon: and so by *Coniuration* and *Enchantments*, attaineth to and confirmeth his supream authoritie.

James 2.

And thus *Witch-craft* became an especiall proppe of Antichrists kingdome.

And that in diuers respects, accordingly

cordingly as that *man of sinne*, by diuerse meanes aduanced and confirmed himselfe. And these were,

1 *Opinion of diuine power.*

2 *Presumption of perfect Holinesse,*
and so of merites.

3 *Maintenance of Idolatrie, and*

4 *Outward greatnes and soueraign-
tie.*

To the furthering of al which this diuelish Art stood him in great steed.

As, *For the first*, As *Antichrist*, intruded into the seate of the Lord, both sitting in the Temple of the Lord, and raigning in the consciences of men, and so exalting himselfe in voluntary worship aboue all that is called God: So was hee much furthered heereunto, by this Art of *Negromancie*:

As both heereby through *fayned myracles* and *lying wonders*.

1 Gaining from the conceit of the deceiued people, the Reputation of *diuine power*.

2 And by the power of Satan, *confounding his enemies*, attaining to a conceit of *supreme & immediate iustice*, As,

3 Hereby relieuing extraordinarily his fauourites; and so arrogating the conceit of *diuine mercie*.

And thus also by this *Art* gayned he an opinion of perfit *Holineſſe*:

As, not onelie hereby being able to bleare the eyes of the world, not to diſcerne, or not to dare to diſcouer his abhominable wickedneſſe.

But eſpecially heereby being furthered to performe many *glorious outſides of well-doing*, that hee might be applauded as the *mighty power of God*. *Acts 8*. And ſo:

Withall, by this meanes, *bewitching the hearts of the ignorant*, to admire the beauty of the ſtrumpet, and ſo to *fall downe and worſhip her*. And,

By this Art, furthering alſo that *Deuice of canonizing of Saints* for their perfect *Holineſſe*, by ſuch forged miracles as hereby were made ſhew of to that end:

Which as it was an eſpeciall *ground and foundation of that Idolatry*, which beginning of a reuerend eſtimation and affection to holie men; grew

Note the
ground of
Idolatrie.

grew at the length, not onelie to a *worship of their persons*, being dead, but of their *Statues and Images* also: which at the first, being onelie erected in memoriall of their well-doings by a thankfull world, grew at length to be adored and exalted also aboute all that *was called God*: and that especially by meanes of this *diuellish Art*.

For by this meanes these Stockes and Stones beeing made to *speake and doe wonderfull things*, as it confounded the Image-makers, who by this practize *condemned their Doctrine of Images*: Teaching that they were but otdayned as meanes to remember the people of those persons whom they did represent, and yet by this practize, making the people belecue, that they were the Saints themselves: so were the ignorant and heartlesse people hereby grossely deceiued and detained in this idolatrie, euen by those *lying wonders and signes* that were wrought at these Images.

Note.

Bellarm.

Ose. 7.

And thus as that *man of sin*, attained to exceeding credit and riches in the world: So that he might further exalt himselfe aboue all that is called God: behold, he aduanceth himselfe *aboue the great Kings and Potentates of the earth*: and is furthered heere to especially by this Art of Coniuration.

For hereby being *acquainted with the secrets of alle states*, gayned he oportunitie to *preuent, or confound their determinations*.

By this meanes hee many times *casts bones among them*, that tearing & deuouring each other, they might both in the end, become his prey.

By this, was hee able *secretly to remoue the greatest opposite*, and yet by the secret conueyance thereof to keep the credit of his Holinesse: yea to gaine the opinion of diuine power and assistance.

By this meanes, whosoever banded openly against him, was like to take the foyle. And thus, heereby nouzeling the world in ignorance
and

and infidelity, excluded them by this meanes the *protection of the Lord*: and so they became a prey vnto Antichrist.

The *bondage of Egypt* must lie vpon their necks, these *cruell taske-maisters* must encrease their burdens & withdraw their means: that so at length the oppressed world might grone to the Lord, who in his mercy, hath (in some measure) released the yoke of the oppressor, in restoring light vnto the world, and authoritie to the magistrate.

And so now it is come to passe, that thogh in *places of ignorance*, *witch-craft* aboundeth, because, as yet, the *strong man* keepes possession: yet, where the light of the Gospell hath once taken footing, as at the coming of Christ the *Oracles* ceased, so Satan falls *downe like lightning*, at the preaching of the *Gospel*, and the *grosse-nesse of Witchcraft* is well cleared, and *banished*, only bicause, though the *Gospel* be offered vnto al, yet seeing al receiue not the knowlege of the truth:

Plutarch.

2. Theff. 2.

II. J 2.

1. Reg. 22.

Luke II.

Scot. & alij

Vse.

Of the places where
Witches
haunt,

Therefore it is iust with God to *giue*
up men to strong delusions, to beleene lies:
 and so Satan becomes, not only a ly-
 ing spirit in the mouth of the Pro-
 phets, to deceiue vnstable soules, but
 taking euen *seuen spirits worse*, as the
 doctrine of the *Gospel*, decays in it
 purity, and so becomes a Broker to
 profanenesse: so together with *cor-*
ruption of Doctrine, Popish delusions
 crept in againe, to beguile and en-
 thrall vnstable soules: And among
 these Delusions, *Witch-craft* not the
 least, hath againe got some life and
 power, where the Gospel hath beene
 reuealed. And that,

1 By being *defended and iustified*
 by godlesse men, as if there were no
 such thing, that it is but a conceit.

2 Being detected, yet *is it not pu-*
nished thorowly. The *Blesser* escapes,
 and the silly people that run to this
 white Diuell, are let alone.

Which, as it may teach the wise
 to *see the plague*, and hide himselfe, so
 it may resolue vs concerning the *pla-*
ces where Witches haunt usually.

Either

either in *places of ignorance*, and there in more grosse and sensible manner, or else in *Places of knowledge abused*, where *Hypocrisie* and *carnall wisdom*, hath thrust out the *power of synceritie*: There *Satan* returns with *seven worse spirits*, *Witch-craft* is embraced and countenanced of men, So much the more dangerously, by how much now *Witches* are become *great Professors*, and followers of the Word, haue attained some knowledge, and pretend *great holinesse*, and *honestie*; whereby as it appeareth that *Satan* is now transformed into an *Angell of light*; so are wee informed heereby the rather to arme our selues against such cunning and desperate policies, which now especially are plotted to the ensnaring of our soules,

In what places witches most abound, and how.

CHAP. XI.

Of the diuers kinds of Witches, and their effects.

Hitherto of the difference of Witches, in regard of their *Training to*, and *interessing in their Trade*.

Now let vs further consider of their *seuerall kinds and effects*. How-soeuer Satan doth especially by this *Art of Witch-craft*, raigne in the children of disobedience, and doth generally aime at the destruction of the soule; yet as formerly he varied his pollices, according to the *seuerall Ages* of the world, and diuerse *dispositions and affections of men*, in the enticing of them to this *Myserie*; so doth he not want his dangerous snares to detaine them in his obedience, and that by *limiting his power* in such *seuerall manner vn-to each*, that so they may confirme each other in their Trade, and by their mutuall references to each

each other, doe more mischiefe in the world.

And therefore as *Feare* and *Loue* are two speciall bonds to bind to obedience, therefore hath the Diuine Prouidence so disposed, that Satans power in some, shall bee restrained *onely to do hurt*, that so such as will not *Feare God*, may by this meanes stand in awe of the *deuill*, and of the *Witch* his seruant, who are called *Bad Witches*.

Policie of
Satania li-
miting of
his power
to Bad
Witches.

And so contrariwise, there are others who by Diuine Iustice, are giuen vp to Satans power with this limitation onely, *to helpe and do good*, and these are called *Good Witches, Blessers, Wise, and Cunning-women*. And this Diuine Dispensation is both *Sutable* to the parties who are limited thereby, and also very *auaileable* for the execution of the *Diuine Iustice*.

To good
Witches or
Blessers.

I say *sutable* it is to the *seuerall qualities of the parties, thus diuersly dispensed*, whereof some being *vaine-glorious & drowned in Poperie* are therby caried
with

with the *applause of Good Workes*, and therefore are fitted by Satan thereunto: Others are prone to *malice, discontent, couetousnesse, &c.* and so are likewise fitted by the *Devill*, with power to bee *auenged*.

Gods wisdom
come in
this diuersi-
fitie.

And doth not the iust and holy God, by this *diuersitie* and *restraint of Satans power*, accomplish most wisely his iust wrath vpon the wicked?

In confor-
ding the
vnbeleeu-
ing world

Yea certainly, and that not onely vpon the *vnbeleeuing world*; but vpon the very *Witches themselues*. As for the *vnbeleeuing and wicked Generations* they are hurt by the one, that they may with the danger of their soules *seeke helpe* of the other: And they haue *helpe* by the one, that so, as a punishment of their infidelitie they may bee giuen vp againe to bee hurt of the other. And so betwixt the *Good Witch* and the *Bad*, afflictions are encreased, and yet repentance excluded, and so the *measure of sinne* is made vp among the children of disobedience, that so the *measure of vengeance* may accordingly be inflicted.

repentance
excluded,

And

And doth not this also very wisely, *further the damnation of the Witches themselves.*

In condemning the Witches.

Yea certainly, the *Bad Witch*, by *hurting*, makes way for the *good Witches helpe*, and so thereby encreaseth her sinne; and the *Good Witch in helping bewrayes the Bad Witch*; and so, many times, brings her to the Gallowes.

The *Good Witch in helping* makes more worke for the *Bad*, who being suspected, reuengeth her selfe vsually by doing more mischief, and so thereby ripens her sinne to the Gallowes, and so still makes *more worke for the Blessor* to encrease her condemnation. The *Bad Witch*, because she doth hurt, is *hated of the world*, and so thereby encreaseth her malice, and doth more harme. The *good Witch is honoured*, and reputed as a God, because she doth good, and so is *hardened in her sinne* and ripeneth the same, by adding to all former sinnes, *finall impenitencie*, and so vsually commits the unpardonable sin.

Thus

Witches
for the
most part
women.

Thus doth the *providence of God* appeare in the diuers dispensation of his iudgements, by these instruments of his fierce wrath.

Who in these daies are for the most part *women*.

1 Both because these are commonly more ignorant, and therefore fitter to be ensnared.

2 And also vsually more *ambitious* and *desirous of Soueraignty*, the rather because they are bound to subiection.

3 And are also *more obstinate* where they take, and so fitter to stick to it.

4 And by reason of *their sex and simplicitie* haue *more meanes to hide this sinne*, or else to *escape punishment*, as being more capable of compassion, in regard of necessary occasions of child-bearing, &c.

SECTION. I.

Of the Bad Witch.

THus she is so called, because she hath onely power from
Satan

Satan to doe hurt, and that by speciall league and comenat with Satan.

Of the bad
Witch.

And this is also called the *binding Witch*, in a blasphemous imitation of that *Divine power of binding* and afflicting which peculiarly belongeth vnto the glorious Lord: *Ose. 6. 1.*

Her power extendeth in shew euen as her Maisters Satan doth, not onely vpon the *dumbe* and *senselesse creatures* to breed *terroure* and *inconuenience* to man, but euen vpon *man* himselfe, Both vpon his *bodie* to strike it with all *kindes of diseases*, yea with *death* it selfe, *Iob. 1. 17.*

As also vpon the *soule*, to afflict with *Madnesse*, *security*, &c.

And yet her power is *restrained* onely to doe hurt, and that in diuerse respects, as you haue partly heard: especially,

1 That heereby *Satans power and gouernement* may bee more aduanced in this diuerse dispensation of his gifts.

2 That

2 That the *Bad Witch* may bee confounded in her power, seeing it is not paramount, she cannot helpe what is hurt.

3 That way heereby may be made for her detection by the Blessor.

4 That the *Good Witch* may by this meanes vent all his consening waies of spels, charmes, &c. to helpe withall.

SECT. III.

Of an ordinarie meanes whereby these Bad Witches seeme to effect their mischiefes, namely, by cursing: where of Satans policie in colouring his assistance heereby, and deceiuing and hardening the Witch in her sin.

Why Bad
Witches
use cur-
sing.

AS the *Bad Witch* hath power to hurt, so as it is obserued, doth shee vsually execute this power.

1 By horrible & fearfull cursings and execrations of those Parties whom she malignes.

Inuocating vpon her bare knees (for so the manner is) the vengeance of

of God vpon them. And if she can conueniently *to their faces*, breathing out these fearefull curses and direfull execrations against them.

So (not to vse further instance) is it confessed, that this condemned captiue vsed ordinarily to curse her neighbours, and thereby (as shee vaunted) to get the vpper hand of them.

And this in an Apish and *blasphemous imitation of the Diuine Iustice*, which by such maner of execrations is denounced against the wicked, *Deuteron. 28. Leuiticus 26. Iudges 5. Curse ye Meros, &c.*

Now the *Policie* of Sathan in prouoking to these execrations is manifold. As not onelie,

1 Hereby to encrease *the Witches sinne*, by enraging her soule through these cursings to malice and reuenge.

But heereby also the Lord in his Iustice *Returneth her cursings on her owne pate*, though she may hurt the *bodies* of others thereby, yet the chief

Sathans
Policie to
deceiue
others.

Q

hurt

hurt shall rebound vpon her *owne soule.*

The wrath of God like a riuer of Brimstone inflaming those Execrations which the accursed caitife sendeth vp to Heauen, and so returning them backe vpon the Author thereof: and is to *seale* vp hereby vnto her *eternall vengeance*, yet so, as that it is very fearefully cloaked euen by these *curfings*.

For heereby Satan not onelie perswades the *Witch*, that whatsoever euill ensues, proceeds from the vertue of that curse, and not from his secret helpe.

But in that the *name of God* is inuocated to take vengeance on these parties, thereby also the power of Satan is further concealed: as if now the Lord did answere the desires of these Monsters.

And so, in that hee doth answere them, therefore they are in great request with him: yea in that things succede according to their curfings, heereby is arrogated the *power of almighty*

mightie God, and so the *Witch* puffed vp with conceit of diuine authoritie.

SECTION IV.

¶ *Of Good Witches or Blessers, as wee tearme them : Heere first of their Nature and Condition.*

AS the *Badde Witch* hath onelie power to hurt : So the *Good Witch* or *Blesser* hath onely facultie to doe good : to helpe, &c. And that also by consent, in a league with the diuell : And is therefore blasphemously termed The *Vnbinding Witch*, as being able to vndoe what the other hath done.

what good
witches
are with
their power.

And this Satan disposeth in notable *Policie*, not onelie that some order may appeare in his kingdome of Darkenesse, whereupon it may the rather be obeyed; but especially,

Sathans
policie
heerein.

aduauncing hereby his *imaginarie power* in the hearts of his *Profelites*, that he is as *God*, able to doe all things, to *hurt*, and *helpe*, &c. and thereby secretly to delude his Schollers, that if they can vnbinde others, why may they not vndoe their owne *bonds*: what reckoning to be made of anie *Couenant* with Sathan, seeing hee will thus bee content to haue his workes dissolued, &c.

And this the rather, because he so diuides his gifts, as may be thought; not to one all, but to each seuerall: whereby he 1 both *blasphemously imitates* the diuine prouidence; 2 *ties* the *Witches* more obsequiously vnto him, 3 makes shew of absolute libertie in his dispensation, 4 and hereby fitteth his instruments to doe more mischief, 5 and yet secureth them in their damnable estate: as being by this meanes more seruiceable to each other.

SECTIO IIII.

¶ That their skill in helping to things that are stollen, and healing diseases, is not a gift of G O D: whereuppon they are accounted Good, but rather they doe it certainly by the helpe of Sathan.

THAT it is not of God, appeareth,
 1 By the *Qualitie of their persons*, because they are generally, ignorant, prophane, abhominable, and therefore the Lord will not reueale such secrets vnto them, *Psalme 25.*
But vnto them that feare him.

2 By the *Consideration of the time*, wherein these Reuelations are pretended: which being the *time of the Gospell established*, when an ordinarie meanes of reuealing Gods will is on foote; therefore now wee hauing the Word, as we may not expect such Reuelations, so they are not granted to vs, from the Lord our God.

Of the power of blessings, in healing and restoring stollen goods, whether it be of God.
 Proued by the Time.

Secondly,
Matter of
reuelation

Reuelatiō
of what.

Thirdly,
Maner of
reuelation

Especially, if we consider *the matter pretended to be reuealed*, which is not any necessarie thing, *concerning Salvation*, but onelie some particular accidentall matter, concerning the present estate of this life, for which we find not that there were any *Reuelations* from the Lord, but onelie concerning the *generall state of Kingdomes*, and as it concerned the *Spirituall good of the Church*.

Besides, if we consider *the manner of the Reuelation*, which is *neither by Gods spirit immediatly*, nor by an Angel from heauen, nor by the *soule of some man*, that is formerly dead, and that in some Dreame or Vision, for such were the *Reuelations* from the Lord; but by *seeing in the picture of men in a Glasse, &c.* which may easily, and must necessarily be done by Sathan, as both prouoking the *thiefe* to steale, and being able to represent his *Image* in the Glasse as personating him before the Glasse, and so the *Reflexion* must needs returne the like resemblance.

And

And this must necessarily follow, if we *consider the end of this Revelation*; which is, *to haue goods restored*; which being vtterly vnlawfull, because we should rest *contented* with this losse, as a chastisement for sinne, and so rather goe to God, to enquire the *cause* of the losse, and to haue sinne pardoned, then to runne to the wise woman to haue the losse restored.

So that the thing being *vnlawfull*, it is *inst* with GOD, to leaue vs to seeke vnlawfull meanes, that so one sinne may be the punishment of another.

Lastly, seeing whatsoeuer helpe is lawfully to be vsed in any extremity is *plainely commended to vs in the word*: Therefore, seeing the word doth directly condemne all these indirect and diuellish helpes, and commandeth 1 to seeke helpe principally from the Prophets of the Lord, and 2 so to vse meanes of Physicke, as the diseases require. Therefore it plainly folows, that seeing these *bles-sers* are neither acquainted with Gods

Fourthly, by the end of this reuelation.

Fiftly, not warranted by the word.

Note.

word, nor skilfull in *Phisicke*; the help that they minister must needs come from Satan, whose Creatures, and vassals they now are, who coloureth his diuellish helpe, both with some formall prayers, and other medicins, that so hee may more dangerously beguile vnstable soules.

This shal appeare yet more clearly vnto vs, if we consider further.

Note this.

6 By the strange torments vpon them.

That although these *Wizards* pretend to helpe by holy meanes, yet, were there no other euidence to prooue their assistance from Sathan, this one were sufficient, That these *Blessers* are not onlie *strangely tormented*, while they are performing this cure, but are euen afflicted with the same diseases, which for the present, they seeke to remoue from others.

Now, that this is the worke of *Sathan*, is manifest.

1 Because the *olde Sybills* and other *Witches* were vsually so tormented, when they gaue their *Oracles*, who are generally concluded to bee *Sathans prophets*.

2 This

2 *This their strange tormenting*, in this pretended good act, argueth that it is *not of God*, who would not so requite his *seruants*, whom hee sets on worke, especially doing his will, But *rather of Satan*, who by these torments convinceth them of the euill of their work, and confoundeth hereby the vnbeleeuing world, that will seeke to such for helpe: Especially, if we *consider* further

That whereas there is a *reciprocall couenant* betweene *Satan* and the *Blessed*, as hath beene declared, that as the *Devill* must doe what the *Witch* would haue him, so the *Witch* must endure what *Satan* will impose. If now it fals out, that the *Disease* which the *Witch* would haue removed from another, shall be transported vpon her selfe, as a *pledge of further torments*, to confound her in her present power, and yet to *deceine* her withall, as if by this strange alteration and torment she deserued to obtaine this preheminence, as to helpe others, she hath bought it deerely:

Note.

Note.

deerely: And so yet further to *deceine*, as if because she hath her paine here, therefore she shall auoid further reckoning: Is not the iustice of God admirable here? Is not his wisdom wonderfull to *take the wise in their owne craftinesse*?

SECTIO. V.

¶ Of the Couenant whereby these Blessers binde themselves to doe good, namely, the Beleefe of men, whether they can benefite any that doe not beleue in them: and why they are beneficiall to such: And so consequently of the danger of these Good Witches, and that they are farre more dangerous then the Bad.

Of the couenant of the Blessers, namely, that she must be credited.

AS Satan binds his seruants vnto his obeysance by a speciall contract and couenant (as hath beene shewed throughly before) so the good Witch, being lessened by her accursed Maister, doth hereby endeuor to performe truest seruice vnto him, euen by hunting after and ensnaring the

the precious soules of men : And to this purpose she hath no more dangerous snare then this *condition of Faith* , ; that those who will haue helpe or succour at her hands, must *beleene shee can doe them good.*

For whereas *Faith* is the onely *Bond* whereby *God is knit vnto man, and man vnto God*: If therefore *Satan* can but once breake this bond; as he doth heereby :

First, exelude vs the especiall prouidence of the Almighty.

Secondly, so doth he make way hereby, for the full possessing, and preuailing ouer vs.

Thirdly, and hence it is that there must bee no helpe without this *Beleeefe* in the *Witches* abilitie heerevnto : That so the *Blesser* also being puffed vp with a concept of some *Diuine Power*, might so therein , not onely *Intrude into the Office of the Messiah* , and thereby to *deprine* her selfe vtterly of the *benefite of his sacrifice* ; but also
cuen

Note.

euē make a mocke of the *Sonne of God* by translating that precious gift of Faith, which onely entends saluation, to the attaining of euery base and vnfit trifle, and horrible wickednesse, yea offering vp heereby the deceiued soule, as a *Sacrifice* vnto *Satan*, which cost the *precious blood of the Sonne of God*.

Fourthly, especially, heerein doth appeare the desperate pride and malice of *Satan against Iesus Christ and his members*.

1 As aduancing himselfe heereby *in Christs steed*, in the deceiued hearts of the vnbeleeuers.

2 And robbing him, not onely of that proper homage which is due from the creature, namely, to depend on it *Sauieur* :

3 But also of the soules of those that are thus ensnared.

4 As detaining them thereby in *Atheisme* and contempt of Gods Ordinances for saluation.

5 And emboldening them to all desperate and outrageous courses vpon presumption.

presumption of helpe from these incarnate deuils.

6 *And for ripening* thereby vnto eternall vengeance. And this the rather, because by this *condition of Faith* thus required for helpe;

7 It is thereby the rather warranted to come from God.

8 *And so* both the *Witches* authority and power iustified to this end, as *Diuine*, euen a speciall *Gift of God* to such purposes.

9 *As also* the peoples seeking to such meanes is coloured.

10 *And so*, in that *helpe* heereby is procured for many wicked ends, therefore fearefull and blasphemous conceits are heereby nourished in the mindes of vnbeleeuers, concerning the Diuine Nature; As if *the Lord should approue of sinne*, that hee furthers, and giues successe thereto. And when this *gappe is once opened*, how is sinne committed with greedinesse? How is the deceiued soule drunkē in security? How by this security prepared to suddaine destruction?

And

Note.

Psal. 50.

And therefore though it were enough for *Satan* to doe good at the command of the *Blessed*, to hold her surer vnto him by these deuotions: Yet seeing he is a *roaring Lyon*, going about seeking whom he may deuoure; doth he also yet both further heereby the *damnation of the Sorceresse*, in making her an instrument (*by this condition of Faith*) to ensnare the soules of men, and so by the same meanes, *encreaseth his prey*, in deceiuing such vnstable soules who depend vpon such dangerous helpe.

And therefore though no doubt, by Diuine permission, he could helpe one with the *Good Witches* warrant (this being but his *colour to deceiue* her and others) and so much more (if she employed him) without the *Faith of the parties*, and happily doth tender some *trifling helpe* without this *Couenant (to beleue)* to tolle the simple on, to seeke further to him: Yet seeing he specially in all these, *aines at the soules destruction*,

struction, and as the *Divine* executioner to preuaile in the children of disobedience: Therefore seeing the *World* generally will not receive the *knowledge of the truth*, shall it not bee *giuen vp to beleene lies*? 2. *Thessalonians* 2.11.12. Euen to seeke vnto Satan, forsaking God, &c. so to *buy his helps* with the danger of their *soules*: In hunting after which, this aduersarie is now growne so cunning, as that howsoever heere- tofore in *Times of Ignorance*, he vsed more carnall and palpable meanes for the ensnaring of them; Yet since the Gospell of Iesus Christ hath beene aduanced, and the knowledge thereof hath in some good measure banished grosse ignorance in many places, therefore doth Satan suite himselfe accordingly: And so, though he require *reall covenants* of some, in some cases, yet is he contented also with *Mentall Covenants*, as being able to gesse at the minde by some outward inclinations and

Note the policie of Satan in times of knowledg.

and distempers, and so doth more cunningly and dangerously deceiue euen the *Professors of this Age*, whom seeing they professe to belecue in Christ, therefore will he not require an *open covenant* to belecue in him: As contenting himselfe:

1 That they *allow helpe* to bee sought from such meanes.

2 That in *case of necessitie* they will not stick to seeke themselues.

3 That they do not aswell *further the Blessor*, as the *Bad Witch* to punishment, &c.

Note.

All which, and such like, he takes as arguments of their *secret confidence in him*, as approuing his power, and *iustifying the lawfulnessse* of such meanes.

SECTION. VII.

Whether the good Witch can hurt, and the hurting Wuch helpe.

BY that which hath beene said before concerning the *limitation of the power of these Witches*, it may seeme

seemeto be concluded, that the *Good Witch can onely help*, and the *Bad Witch onely can hurt*.

But yet *Experience* seemes to proue the contrarie, not onely in *Hartley*, that famous Coniurer of *Lancashire*, which bewitched *Mr. Starkie of Clee-worthes Children*, who was also a great *Blesser*, &c. And so in diuers others: But especially in the *Witch* that was the principall occasion of this Treatise.

For it appeareth by her examinations, that shee both vsed to *fore-speak* (as they call it) that is to hurt, and wearie things, as also to *blesse the same againe*, and so to helpe as well as to hurt: As appeareth by the *Charme* heereafter set downe to this end.

To which wee answers.

That though happily by *Conenants* *Satan* binds himselfe no further but to the *Blesser* to helpe, and to the *Bad Witch* to hurt, because

Either they desire no further, or

R

else

Note Satans cunning.

else *this limitation* may serue for such end as heeretofore.

Yet heerin also doth *Satans cunning* appeare notably, that if vpon such *composition onely to hurt or helpe*, he yet proue better then his bargain, as to assist such to *helpe* who haue done *hurt, &c.* By this meanes, he binds his seruants more obsequiously vnto him; and yet *deceiues* them more grossely.

As giuing them occasion now to conceiue, That seeing he *couenanted* with them *onely to hurt or helpe*: If now it shall appeare that the *Bad Witch* can also *helpe*,

Is not this a notable *delusion* to flatter her, that she hath some extraordinary power aboue what *Satan* can conferre vnto her, and so that the *League betweene them* is *disannulled* and broken: She is now free (as she thinkes) and rather by some *Diuine Assistance* can vndo and helpe what is fore-spoken, as they vse to speake?

And seeing *Satan* in all these *Covenants*

uenants with the *Witch*, is no *Free Agent*, but the *Lords Executioner* to run and stay at his pleasure: As the Lord therefore hath speciall ends in the disposing of this *Covenant* to *hurt* or *helpe*; so may he not haue speciall purpose in this, *exceeding* therein, that the same that *hurteth* may also *helpe*, and the same that *helpeth* may also *hurt*?

Note the ouer-ruling power of God.

Yea certainly: The Lords purpose in permitting and wisely ordering these *Compacts* betweene *Satan* and the *Witch* to *hurt* or *helpe*; vsing the *Devill* herein as the instrument of his Diuine Iustice vpon the children of disobedience, hath beene in some poore measure manifested heretofore: And hereby

Doth Hee wisely and gloriously make manifest, that *Satan* is but his *Vassall*, that all *Covenants* betweene the *Witch* and him; for onely *hurting* and *helping*, are subordinate to his power, alterable at his pleasure, that though *Satan* agree with the one *Witch* to *helpe*, and with the other

Note this.

onely to hurt, yet shall the *hurting Witch* also *helpe*, and the *helping Witch hurt*, that it may appeare also that these *Covenants* are but *Jugling Trickes* betweene *Satan* and the *Witch*, to draw fooles to the stockes, and so on cyther side to beguile more fearefully: That seeing the *Blessor* pretendeth to *helpe*: as she doth heereby draw more *Profelites* after her, for good, so shall she haue power to *hurt them*, both to keepe them the more in *awe*, and so to seeke vnto her more flauishly, and depend the more constantly on her power; as also when their sinne is heereby ripened, to confound them more fearefully, and so to execute the wrath of God vpon them.

Note.

And the *Badde Witch* also, though the *Covenant* bee, That shee must onelie *hurt*, that so shee may execute her malice vppon the bodies of vnbeleeuers, and so send them to the *Blessor* for the further destruction of their soules: yet to spare this

this labour : and make the *delusion* more effectuall to deceiue , may not the G O D of Wisedome deuolue both these Faculties of *hurting* and *helping* to one person : May hee not heereby giue way to Sathan to aduance himselfe fully in the hearts of the children of disobedience : as *God of this world* , to saue and destroy at his pleasure?

And as the Lord in restraining Sathan to *hurt* or *helpe* in those diuerse Instruments , would giue an vnderstanding heart to consider the *limited power of Sathan*, and so to depend vppon an *higher Power of the Diuine Maiestie* : so seeing the naturall and desperate sinner , as hee is fast bound to the power of Sathan , euen so willingly would hee serue none other maister : therefore , that hee may serue him the more cheerefully , it is the Iustice of G O D , so to giue vp to Sathans *delusions*, as that hee shall thinke hee *needes* serue no other maister.

And hence it proceedeth, that the

miserable soule affecting a sufficiencie in that *God* whom it subiects it selfe vnto, able to steed at all assaies; Therefore, seeing Satan by these *Witches* labours to erect his Throne in the hearts of the disobedient: It stands with great policie, that this power of *hurting and helping* shall appeare in one and the same, both to resemble an *Vnitie* in this *Fayned Deitie*, As also to confirme the *conceited Omnipotencie*, and sufficiency thereof.

2.Tim. 3.2

3.

And seeing wee are fallen into these euill daies, wherein *iniquitie aboundeth*, and *ripeneth* to the Haruest, 2.Tim. 3. 2,3.

Doth not therefore the admirable *Wisedome and Iustice of God* heerein gloriously shine; that whereas vsually the *Good Witch* hath escaped and beene aduanced of man; and therefore puffed vp with pride, and so prouoked to doe mischeife; it now pleaseth the Lord to giue her her desire, that she which *helpeth* may also *hurt* thereby,

1 To flatter her with a conceipt of her *Soueraigne Power*.

2 To nurse her heereby in desperate securitie.

3 So by this meanes to ripen her sin, and so to take her napping in her owne counsels.

4 *Exposing* her to the *Sword of the Magistrate*, as hauing done such mischiefes, and so confounding not onely her owne confidence, but the repose of the world in her, who esteemes her the *onely Goddesse*, seeks to her for helpe, &c. Shall not this *lesson the unbeleeming Generation* not to tamper with her, least though they regard not their soules, in seeking helpe from her, yet they may secure their liues and estates in not meddling with her?

Note.

Oh that wee could obserue the *waies of God* heerein! May wee not hence learne wonderfull things? Shall not *all Idolatry* come to the blocke? Shall not *Ani-christ* that great *Coniurer*, likewise be confounded? And shal not his open and desperate practises of

Note.

murthering Princes, and bringing desolation in the world, iustified and taught, now hasten him to his confusion, who heretofore hath beene esteemed the common Papa, the father and giuer of life, and saluation to the sonnes of men?

SECT. VIII.

Vse 1.

The good
Witch most
dāgerous.

BY this which hath beene said, it appeareth now plainely:

That 'the *Blessor or good Witch* (as we terme her) is farre more dangerous then the *Badde or hurting Witch*: And,

1 That because first shee is lesse *suspected* and feared then the other, and therefore is like to do more mischief.

2 Nay she is *magnified and adored* among men as a *Demy Goddesse, &c.* and so causeth men to *commit Idolatrie* to her by putting confidence in her.

3 She yeeldeth helpe for the *satisfying*

fyng of the flesh, and so hardnesse in sinne procureth hope of longer life, excludeth Repentance, withdraweth from the loue of the Word, and lawfull meanes, nourisheth in ignorance, prophanenesse, &c.

4 The *badde Witch* vsually is hal-
led to *punishment*, and so is preuented
of much euill doing, and happily by
this meanes brought to repentance:
But the *Blesser* is spared, and so per-
mitted to doe more mischief, vnder
pretence of well-doing, and there-
by ripeneth her selfe more fearefully
to vengeance.

5 Shee yeeldeth helpe at a *uerie de-
esperate rate*; namely, the endange-
ring of the soule: and, *What will it
profite a man to winne the whole world,
and loose the same? Math. 16.26,*

And so also is her estate most dan-
gerous and fearefull in regard of her-
selfe, as by requiring this condition of
faith, euen despiting the spirite of grace,
& making a *mocke of the Sonne of God*:
& so vsually committing that *unpar-
donable sinne*, *Hebr. 6.4.10.16.17.*

And

And therefore this serueth:

1 For the *reproofe of the Times* wherein these Darlings of Satan are so embraced and adored.

2 It is an *Instruction to the Magistrate*, to bend the edge of his sword against these most dangerous Instruments: and to giue way vnto the Gospel, to cut them downe.

3 It is a *Caueat to the people*, to take heede of these snares, to seeke after knowledge, and submit to holie meanes, that so the Lord may haue mercy on their soules, that being within his protection, they may bee better secured concerning their bodies.

The end of the first Booke.

THE
MYSTERIE
OF
WITCH-CRAFT;

The second Booke.

Describing,

- 1 *The Power and Effects thereof.*
- 2 *The Detection of Witches, with
the meanes thereto.*
- 3 *The remedies against Witchcraft.*
- 4 *The Punishment of Witches, with
the nature and lawfulness thereof.*



AT LONDON
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1617.

THE
MYSTERY
OF
WITCHAMORE

By the Author of

"The Mystery of the Old House"

And of "The Mystery of the Old House"

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THE
MYSTERIE
OF
WITCHCRAFT.

The second Booke.

CHAP. I.

*Of the Power of Witches, what they
are able to doe, and of Satans cum-
baining sleights and stratagems here-
in.*

THē maine thing where-
by Sathan fetcheth o-
uer these monsters, and
holdes them in his o-
beisance; is that great
power which he deuolueth vnto thē.
Whereby being able, in shew, to do
what

Of the po-
wer of wit-
ches.

what they list, they are so transported with Pride, and wholly blinded therewith, that either they are hereby secured in their estates, seeing they can do such *Feates*, or else carelesse altogether thereof, for the intending and prosecuting of wonderful things.

It shall not therefore be amisse in the next place, hauing proued

1 That there are *Witches*.

2 How they attayne to this high myserie; and,

3 What *seuerall* kindes there are of them.

To adde now somewhat concerning this their *extraordinary power*.

That so we may be rightly informed how farre they are able to preuaile: and withal, may discerne how notably they are *abused by Satan* making them beleue that their power is farre greater then indeed it is.

To this purpose consider we these two things:

First, wherein this power of *Witches* is restrained: and,

Second-

Secondly, wherein it is enlarged,
and particularly aduanceth it selfe.

Concerning the first.

SECTION I.

*That the Witches Power is lesse then
it seemeth, as appeareth;*

First, because she is restrained by
the Lord, that shee can not hurt
when she would.

As, not the children of God alwayes
whom she maliceth.

Neyther these so farre as she would:
as not at all to hurt their soules fi-
nally:

No not vsually to take away life.

Nor vpon each occasion, as shee
is prouoked: The Lord restraining
her in loue vnto his Children, and
for the glorie of his great name: De-
fending his Seruants by the atten-
dance of his holie Angels, Psalme 91.
That the euill one shall not doe them
any violence.

The po-
wer of wi-
ches re-
strained,
1 By the
Lord.
In regard
of the E-
lect.

Neither

In respect
of the wic
ked.

Neither *wicked men*, so farre as she would, and intendeth.

As, not all, at all times, whom she maliceth : The Lord in his Iustice brideling her, 1 for the further *confusion* of the *Witch* : 2 for the *aduancement* of his patience to the *wicked* : 3 for the *sitting* of them up beereby to the day of slaughter, and to harden them in their *Atheisme*, that there are no *Witches*, no *Diuels*, no Hell, no Heauen, but what is in this life.

Neyther to take life from those whom she afflicteth, at all times : that so they may still enioy greater *Patience*, and thereby, eyther bee brought to repentance, by the distemper of the chastisement, or be made *inexcusable*.

And this, so is disposed :

1 Both for the *encrease* of her malice, and so ripening of her sinne, being disappoynted, and restrained, it raging more within, the more it is outwardly curbed, and so fretting against God, when she cannot haue her will of men : yea raging, and many

ny times tearing her selfe, when she is brideled from hurting others.

2 As also for the *confusion of her skill and conceited kingdome*, as being now enthralled, and iustly brideled, that so horrour of conscience hereby increasing, she may haue her condemnation sealed vp; and hereby be provoked to *renue her covenant with Satan* to obtain a greter measure of power, to make him more seruiceable to hir.

3 And the Lord hath an especiall aime heerein, for the *more orderly and comely gouernement of the world*; which is thus graciously preserved and aduanced: whereas, if *Witches* might haue their wills to *hurt* whom and how far they list: neither *good Magistrate* nor *Minister* should stand, none should be *mightier* then they to controule them, none *holier* to confound the: their rage, enuy, & couetousnesse would make confusion & desolation euery where, and so the prouidence of God would be hardned, and the workes of his gouernment hindered and disgraced in the world.

SECTIO. II.

Her Power is lesse then it seemeth.

Sathan
doth ma-
ny things
without
the witch.

Note.
Gifford
by his skill.

Note.

I Because Satan doth many things by
diuine dispeſatiō immediatly, which
yet notwithstanding he fathereth on
the *Witch*: and seemeth to doe at her
sending, which yet he doth by his
skill, in Naturall Temperatures of
the bodies of Creatures, and their
diseased estates; And so being able
to guesse at the times, when they
will come to their *Crisis*, and are like
to speed: then speeds he to the *witch*,
prouoks her to malice the parties, & so
offers to be sent to execute that ma-
lice, which falling out at the time
when the *Witch* sendeth, shee there-
upon conceiues, that shee is the Au-
thour of the hurt. Shee confesseth it a
often on the gallowes; whereas all
this is but *Sathans immediate worke*:
and yet she iustly punished, for dealing
with Sathan, who thus deceiues.

I To hasten her to iudgement.

2 To

2 To satisfy the rage of the world against her, & thereby either to make them guiltie of shedding innocent blood, and so to increase their sinne.

3 To obtaine his prey of her soule more speedily.

4 And so to seeke a new maister, or dame, to increase his kingdome.

5 But his especiall policie herein is by fathering it on the *Witch*, to make worke for the good *Witch*. Now they must runne to her, help must be had, and what more ready then the cunning woman, especially seeing she doth it with so little cost, and doth it with so good prayers, at the least, procures ease, which Nature is satisfied with, though it is bought at a deare rate, euen with horrible and blasphemous abuses of Gods name, cursed confidence in Satan, &c.

6 And seeing we are many times conceited & suspitious of our neighbors, ready to iudge vncharitably & rashly of them: doth not Satan further the conceit by deluding the *Witch*, as to thinke that Satan did such things

Note.

Deluding
the Witches
senses.

at her sending, which also Sathan in his policy must *hane published*, to confirme vs in our vncharitable and cruell conceit, and so thereby prouoke vs further to shed innocent blood.

Secondly, Sathan doth also many things by *deluding her senses*: making her to beleue that which is not, and so deceiveth her in the conceit of her power: As that shee is transformed into a *Cat and Hare*, and so can enter into places the doores being fast, which is contrary to a naturall bodie, &c.

How Peter came
out of the
prison, the
doors being
shut.

For though *Peter came out of prison and the doores all locked*, yet was this done; First, by the *mightie power of God*: Secondly, nothing was done, but what might stand with the condition of a naturall body. The doores by the power of God were opened, and so gaue place to the bodie. The bodie was not contracted and eximinated to pierce the same: neyther could the qualitie of the bodie endure the paine, neyther the quantitie be dispoyled of it dimensions.

As for that *Dream of the spirites transpor-*

transporting the bodielying dead in the bed, and returning to it againe afterward: This being contrary to the diuine decree, That the soule being separated from the bodie, should returne to it againe, till the Resurrection: it must needes be a delusion and forgerie of Satan.

Refutatio
of that co-
ceit, that
the soule
returnes
to the
dead body

Thirdly, the *Witches power* is restrained by *Composition* and *Couenant* with the *Diuell*, as the *Good Witch* must onely *helpe*, and the *Bad Witch* she must onely *hurt*: the one must be accounted the *binding Witch*, that o-
ther the *unbinding*: The *Politic of Sa-
than* heerein hath beene partly disco-
uered before. As also the *iustice of God*
in *confounding this couenant*, and en-
larging this power is layd downe
hereafter.

3 restrain
by compo-
sition.

Fourthly, the power at least of the
good *Witch*, is restrained to the *faith*
of the party whom she intends to *help*:
Either hee must belecue, shee can
help him, or else, he shall receive no
good from her; Of the *reason and vse*
heereof elsewhere.

4 restrain
by the
faith of
the Pati-
ents.

Fiftly,
reſtraint
by the
magiſtrat.

Fiftly, the power of all *Witches* is *reſtrained by the authoritie of the Ma-
giſtrate*. For though, if a private per-
ſon detain them, they may either hurt
or eſcape, yet if once the *magiſtrate*
hath arreſted them, *Satans power cea-
ſeth*, in being not now able to hinder
and defraud the Juſtice of the Al-
mighty. And laſtly, it is alſo reſtrai-
ned to the good of the Church. To this
end examine we

SECTION III.

First quere *Whether ſeeing Sathan hath power from
God, to afflict mā, that he doth the ra-
ther more hurt, by the means of witches*

NO question, ſeeing wee are apt
to diſtruſt God, and depend upon
thoſe, and to forſake Gods word; th ere-
fore it is juſt with God, to giue vs vp
to be deceiued by them: ſo that, it is
not for the *Witches ſake*, but for the
wickednes of man, that *Satans power* is
enlarged: both for the *Witches* fur-
ther condemnation, whoſe ſinne is
hereby increaſed,

And

And also, for the punishment of mans horrible and strange finnes : by those strange and fearefull plagues, especially to condemn the infidelitie of men, in fearing or seeking to these.

Note.

Onely herein obserue the policie of Satan, who though hee haue power from God, yet he will not execute it, but as sent from the Witch, or at least, seeming so; that so he may both diuert the mind of man from God, and so nourish him in ignorance and Atheisme, as fearing and respecting the Witch more then God;

Sathans policie herein.

As also, that hee may carrie the mind from home, from the consideration of our owne vilenes, and wickednesse, to looke abroad to the Witch, to obserue her malice, and so to encrease our rage against her, and thereby encrease our sinne, and yeeld her more power ouer vs; and thereby still to send the minde from God, and his true meanes of helpe, to the cunning woman, &c.

SECTIO III.

*Whether Witches may haue power o-
uer Gods children.*

Second
quere.

NO doubt they may haue it, so
farre as to afflict the body, because
these outward crosses are common
to all, Eccles. 9. 1.

Gods chi-
dren may
be afflic-
ted by

And we are subiect to Infidelitie,
and so to Sathans power.

Yea wee are ignorant who are Wit-
ches, and so many times are chastiz-
ed for our foolish charity in relie-
uing them.

witches 1
In bodie.
In soule.

3 Yea, wee may rashly condemne
and censure them: and therefore bee
liable to the hand of Almighty God
by them.

1 And so by sympathy with the bo-
die, the soule may be afflicted: yea
Sathan 2 may further afflict the
soule, by reason that it cannot braoke
so well the bodily misery, by working
vpon the impatiencie thereof, and so
for-

forcing it to murmuring; yea to a kinde of despaire: the rather, because the children of God, through ignorance or extremitie of paines, may by themselves, or others vse such unlawfull meanes, or though they vse Physicke, and some such subordinate lawfull helpes; yet the principall is neglected, Repentance for sinne, and Prayer vnto God.

And seeing all things are alike to all men; may not Sathan worke so vpon the minde, as by such or the like disposition to bring it to many, and such like raging fittes, eyther tampering with the complexion, as melancholicke, &c. or furthering those passions of discontent and despaire, by leading them heereto.

And the Providence of God in using Sathan as an instrument, to inflict by Witch-craft, these chastisements vpon his children, is manifold.

As first, to humble his children: that they shall not escape this scourge, as well as others: so I remember the Lady Hales complained; What could

Eccles. 9. 1. 2

Why gods children may be chastized by witches

I haue no other affliction but this, I could haue endured any, so it had not beene by this, &c.

2 To comfort his seruants, that seeing they shall in this greatest affliction haue a comfortable issue to conquer Satan, therefore heerevpon they may build the certainty of their saluation: As also,

3 To instruct them, that seeing Satan may haue power to take away life, and yet not to hurt the soule finally, therefore heere is the triall of their Faith, though the Lord should kill them yet to trust in him; heere the triall of their obedience, to yeeld vp life into Gods hands; heere also their wisdom tried, not to measure Gods fauour by outward things, not to set by this life, which Satan may preuaile against.

Iob. 13. 15.

Actes 20.

The wicked heere by stumbled.

And hath not the Lord in this affliction of his Saints, some further use for the stumbling block of an unbelieuing Generation?

Yea surely, and that many waies:

1 Both to flatter them, that their estate

estate is good, seeing the godly fare as bad as they do.

Note.

2 And also to *stagger them*, that their *estate is euill*; seeing, if Gods children are thus afflicted, for al their knowledge, and holinesse in this life, what shall become of them, that haue no knowledge, hate holinesse, &c.

3 And heerein yet most *dangerously to stumble them*, that seeing the knowledge and holinesse of the Saints cannot free them from the power of *Satan*, therefore away with knowledge, wel-fare ignorance; what boots it to bee precise? Let vs liue as wee list.

Note.

Nay seeing these meanes, cannot preserue, *Why may we not seeke to other?* and so a gap is open to all vnlawfull meanes.

Especially, if wee obserue *Satans policie* heerein, who vsually being sent to afflict some holy one, returnes as confounded, he cannot doe it, *because they haue Faith*, thereby intending, that none that haue Faith, are subiect to his

Note Satans policie in the affliction of the Saints.

power,

power : and ſo puffing vp euen the beſt with ſecuritie, and thereby preparing them through vaine confidence to his malice : So perſwading the world that he can touch any that hath not faith, and ſo ſtill robbing God of his glorie; as if the let were not in his free providence, but in the goodneſſe of man : As if the Lord did not freely execute his providence, but was bounded therein by ſomething in man. And then he muſt be ſent to the *childe of the faithfull father*, and preuaile there, as if the *Faith of the Parents* did not hold Gods protection over their tender Infants, as well as over themſelves : or the *Childe*, becauſe he hath power over him, is excluded Gods protection, *hath not Faith*, is not of the faithfull ſeed.

And if now at the length it ſhall appeare, that Sathan, though hee haue returned as diſappoynted by the *Faith of the Saints*, yet ſhall preuaile ouer anie, to afflict and torment them : Beholde then the dangerous deluſions : Eyther this mar-

ter of Faith is but a mockerie, seeing it cannot resist Sathan: why should it not repell him on the one side, as well as on the other, If there were any such thing, or it had anie such power?

Or else, the Saints may loose their Faith: and so, if Sathan preuaile against life, he must then also preuaile against Faith, for the vtter abolishing of the power thereof.

And what difference then between the wicked and godlie?

Thus may the Saints be subiect to this affliction: and thus may the world stumble thereat.

SECTION V.

And yet in all these afflictions which differ from the wicked.

I AS both in the cause of the affliction.

2 In the measure of it.

3 In the issue thereof,

Difference
betweene
the godly
& the wicked
in
their afflictions.
Math. 25.

For

Psal. 6. 1.

1 Difference in the cause.

For the cause, If the Lord afflict his children with this scourge, neither is it in anger, or simply as a punishment of sin, though the Lord may intend the chastisement of the sinner heereby: But especially, 1. To Try their faith: 2. To prouoke to repentance: 3. And so to take them heereby out of this miserable world.

But in the wicked it is otherwise: The Lord is angry when hee leaues them to Satan, hee intends the discoverie of their Infidelitie, and unmasking of their hypocrisie: By this sharpe affliction hee awakens heereby their drowsie conscience, and so in the horror thereof, seales vp vnto them eternall vengeance, and leauing them to be releiued by carnall meanes, subiects them thereby more surely to the power of Satan, by whom, making vp, in this renewing of their daies, the measure of their sin, they are ripened and hastened to the day of vengeance.

Note.

2 Difference in the measure.

Thus they differ in the cause.

2 As for the measure, the affliction either reacheth onely to touch the

the bodie, or else if the soule beare a part, still the hand of the Lord is put under, *Psal. 37. 24.* comforts are supplied according to the affliction: or the sharper affliction, prepares to more sound and heavenly consolation.

But for the wicked it is not so with them: The soule is especially aimed at by the malice of Satan, and therefore, either the body is so smitten to driue the soule to despaire, or else by sending it to unlawfull meanes, the soule is more fearefully ensnared by confidence in Satan, and so hastened to it iust & vnauoidable confusion: And thus they differ in regard of the measure.

3 For the Issue, The Saints, If they escape out this affliction, 1 are more experienced in Satans subtiltie 2 more enabled to comfort, and relieue others, 3 more purged of carnall confidence, 4 more humbled and cast vpon the mightie power of God, 5 more quickned in faith, 6 more weaned from the loue of the

3 Difference in the issue.

the world, 7 more warie to keepe themſelves within Gods protection, more patient vnder the croſſe, 8 more prepared to death, 9 more readie for the Lord. And therefore,

If they are tranſlated heereby, they make an happie exchange of ſinne; for perfect holineſſe, of miſerie for eternitie, of tranſitorie for eternall happineſſe, of deceitfull friends for the fellowſhip and eternall communion of the thrice bleſſed God, that innumerable company of heauenly ſpirits and ſoules of the righteous; the unſeparable union with Ieſus Chriſt their Sauour.

But for the wicked; if they eſcape, that which they ſeemed to haue, is taken away; they grow worſe and worſe, filled with all vnrighteouſneſſe, ſeuen worſe ſpirits ſeiſing vpon them. And if they are taken away, then is the end of all their vaine happineſſe, and a full powring out of Gods wrath vpon them.

SECTIO VI.

THus we haue heard wherein and by what meanes the Witches power is restrained.

Now let vs consider on the other side wherein it appeareth.

This may be discerned.

1. If we consider the *Actions proper to their owne persons.*

2. As also in their *Actions towards others.*

Concerning their owne persons.

First, it cannot be denied, but that more speedily, then may stand with the ordinarie course of nature, they may assemble themselves to their meetings, or trudge to do any mischief; as being *carried by Satans power* about the earth, or sea, speedily, for some short space, not *being seene of any*: which is not hard for Sathan to do, by thickning the Ayre vnder and about them.

As for any further means, whereby they may transport themselves in the likenes of an *Hare, &c.* this we haue

T

shewed

Wherein the witches power is enlarged.

Actions concerning their persons.
Speedy motion.

Inuisible.

Note.

shewed before to be but a meere delusion, notwithstanding any tokens they bring for the prooffe thereof.

But that they may *abuse the bodies of such*, whom they malice *to ride vpon them*, in the night : this howsoever it bee not impossible, yet I take it, it may rather prooue a delusion of the parties sence that is thus pretended to be abused, then any such recalling vp of his body out of bed, and laying him there againe, because this may bee doone with lesse adoe, and yet deceiue more effectually.

Thus of the actions of the Witches towards themselves.

Touching his Actions towards others.

Heere consider we *these things*.

What the
Witch can
do towards
others.

1 Their *maner of consulting thereon*, which is vsually *in the Church*, where they meet, to worship their maister :

Heere, 1 the Diuell enquireth what each would haue done.

2 They *returue* their particular occasions and businesse.

3 Their *demaund* by Sathan is graunted, and meanes propounded
and

and tendred to the execution therof.

As giuing them powders and poysons, cōposed by his skill, in the secrets of Nature to take away life, to inflict diseases, & cure the same; and especially, to cloake his damnable conuei-
ance heerewith. Teaching them to *make Pictures in Wax or Clay*; that by the roasting therof, the persons wher-
of they beare the name, may conti-
nually melt & dry away by sickenes:
And this, in a blasphemous imitation of
the diuine power (who vsed such means
to accomplish his miracles,) the bet-
ter to colour his diuelish cōueiances,
which vsually are these.

Note.

1 To make men and women loue and
hate one another: a matter possible for
him to doe, by perswading the cor-
rupt affections.

2 To lay the sicknesse of one vpon an-
ther, as vpon Iob, yea to take away life,
&c. by such Pictures, though they
are no cause thereof. It being easie
for Satan, being a spirit, to weaken
and scatter the spirits of life, where-
by through faintnesse the party shall

Iob. 1. 2.

Note.

sweate out naturall moisture. And so also by weakening the spirits, the stomacke shalbe weakened: wherebynot being able to breed new nourishment, the old must needs in short time be spent.

3 He *can raise tempests*, as hath beene proued before: and,

4 So to *breed madnesse*, and,

5 To haunt men and places with *spirits*, and so by a kinde of obsession to vex and torment them.

6 Yea, he *can hinder the operations of nature*, and so may be a means to hinder copulation, and so procreation, and that not onely in general: 1 As corrupting naturall heate, that the *generating member* may not execute accordingly.

2 That though it should pierce into the wombe, yet the *seeds being colde, may take no effect*.

Or else, he *may steale away the seed*, that it shal not passe into the womb.

But *particularly* also, though the party may haue ability to others, yet to serue one, for the like reasons, he may

may be impotent, not able to performe the worke of Generation, and so deny that duety of marriage, and so happily produce a nullity thereof; vnlesse by *Phisicke*, or some spirituall means his power may be ouerruled, for which some time is to be graunted, and meanes vsed.

Note.

7 Lastly, it cannot be denied, howsoeuer the world wold obscure the worke of God herein: that euen by the meanes of witch-craft, Sathan may be sent euen *into bodies of men, really to possesse them*. As of olde it was vsuall in the Primitiue Church, and the like punishment continuing for sinne, the *like meanes* remayning to remoue the scourge. I see not but now it is vsuall in these later times; as hath appeared euidently by many instances: the Papists themselues acknowledging as much, and the Gospel herein powerfull to *confound Poperie*, and to *iustifie the truth hereof*.

Possession

SECTIO VII.

*Of Sathans Policies in the execution
of this Power.*

Of natu-
rall medi-
cines.

ANd firſt, that he uſeth *Naturall medicines*, both for helping, and hurting, giuing the *Badde Witches* ſecret powders, and poyſons to doe miſchiefe withall, and directing his *White Diuells* (I meane the *Bleſſers*) to ſalues and ſuch like medicines, to helpe their Patients withall.

This he doth,

Sathans
policie
heerein.

Partly, to make the *Bleſſer* beleeeue that it is not Sathans *power*, but rather ſome *vertue* in theſe things, that accompliſh ſuch rare euents, and that ſo they may be more ſecure, and forget the *couenant*, and thereby accompliſh their miſchiefes with more delight, and greedineſſe.

Partly alſo, to decciue ſuch as ſeeke vnto the *Witches*. And that by ſecuring them in the lawfullneſſe of
this

this businesse, seeing they receiue nothing but lawfull meanes.

2 By causing them to put confidence in the meanes : seeing through their infidelitie, they proue vsually effectuell.

3 Thereby to deiect them from lawfull meanes, as Phisicke, &c.

4 And so to nourish them in blasphemie, contempt of God, and all diuine assistance, to abolish all trust in GOD, and dependancie vppon him,

SECTIO VIII.

He useth also Prayers for the helping of diseases.

And this, as to colour the secret compact more dangerously :

So,

To countenance the vaine babblings, and repetitions of profane and ignorant persons.

As also to shew his high malice,

and *derision* of these diuine ordinances : and so also,

To *mocke and confound the lip-labor*, and bodily seruice of the carnal christian.

And so , to *inferre*, that all *second meanes*, as *Phisicke, &c.* are needlesse, and vnprofitable, seeing it may be done by good prayers : and this is a maine Ground in the ignorant people, to reiect all lawfull helps : hence that speech of theirs ; *God hath sent it, and he can take it away*. Wherein Satans meaning is, to aduaunce himselfe in their hearts, to draw them to his deuotiō, by the vse of *such praiers, &c.* as being pretended to be from God, are therefore, in this respect, more greedily intertaind.

Note.

Note.

Especially heerein to coofin the *Blessed* the more desperately, eyther by prouoking her to *robbe GOD of his glorie*, and so to ascribe these *Prayers* vnto Sathan, conceiting heereby some Diuine power, not so much in Sathan, who instructs her, as, in her selfe, that by these
meanes

meanes is able to doe such wonderfull things; especially seeing, to the doing thereof, a more *strong* and *certaine* Faith is arrogated. As being yeelded for the reason, why *the Blesser can doe that by prayer, which another, using the same prayer, cannot doe, because he cannot beleue.* And so by this *presumption of Faith*, deluding her in the safetie of her estate, that shee is at least in high fauour with God, in no danger of damnation, whereby she is confirmed in her *Practise*, and so makes sure her condemnation.

SECTIO. IX.

¶ *Satan shrowds his power vnder naturall diseases.*

ANd doth not *Satan* also shrowd his power sometimes verie cunningly and dangerously vnder *naturall diseases*. As both, being able to indge of the nature and criseis of them, and so to adioine his power thereto,
to

to the hastening of death, by preuenting the *helpe of Physicke*, or infatuating the same.

Note. As also hereby, being able to *assimilate his malicious and desperate afflictions* of the bodies and soules of men, to some such like naturall diseases, that so his power may bee shrowded vnder Natures distempers.

Certainely, *Experience makes this manifest vnto vs*, And the *Policie of Satan herein is manifold.*

Note Satans policy heerein.

And that first to *hide his owne secret compact* vnder such naturall infirmities, that so he may both *deceiue the Wuch*, as imagining, that by her naturall medicines she cures only a naturall disease, and so, that her compact with Satan was either conceited onely, or else is now dissolued. *But especially, that he may deceiue others hereby*; and that *both the parties afflicted*; as detayning them by this meanes from the searching of their hearts, and yeelding themselues vnder the mightie hand of God, by vn-
fained

fained repentance, laboring to make peace with him, that so they may be soundly cured : and so *sending onely to naturall meanes*, as if it were but some ordinarie and common infirmitie, incident to nature : and so, *if it be cured by such meanes*, (as many times the Lord giues successe to the meanes to punish our security, and satisfie carnall wisdom) then *Satans power* is lesse feared, lesse regarded, whereby he *preuailes* yet further on *the soule*, by nouzeling it in selfe-conceit of the goodnesse of it estate, and so the meanes are aduanced, Gods holy, and ouer-ruling hand abased, and reiected; And the *Witch set in the place of God*, and so heereby she preuailes more fearefully: not onely in the hearts of those that are holpen, to put confidence in her, but in others also, who are desirous to bee holpen at so easie a rate.

And so *the skilfull Physition* (That Ordinance of God appointed hereto) is neglected and despised; and so in
t he

Note.

the issue, the *whole glorie* and *Crowne* redounds to the *Diuell*: His power is aduanced, his kingdome enlarged, the *Gospell* and *Scepter* of *Iesus Christ* condemned or neglected, and *Atheisme*, yea *grosse Idolatrie*, increased and confirmed.

Note
this.

But if these *seeming naturall diseases* be not *cured* by these meanes; yet the *Credit of the Witch*, and *Satans* in her, is yet notwithstanding *saued*.

1. Either, *they sought too late*.
2. Or, else they did not *apply the medicine well*.
3. Or, else they did not *beleene* it could doe good.
4. Or, it hath *holpen manie others*.
5. Or, yet it *may doe good*: And therefore seeke for more: Goe to *some other Blessor*, that hath better skill: Make peace, with more confidence.
6. Or now, goe to the *Physitian* at last, to *consume* their estate, and so breed discontent and despaire.

7. Or,

7. Or, languish in despaire; seeing God is forsaken, or sought too late vnto.

And so Satan triumphes in his spoyles, confounds the vnbeleeuing generation, that liues securely, notwithstanding such a *Messenger from Hell*, might rowse it out, thereof.

And so God is glorified, in making the world without excuse, that still will liue in Ignorance, and desperate *Atheisme*, in horrible prophaneesse, and workes of the *Diuell*, and hastening hereby the comming of his holy Sonne *I E S V S*, with his reward with him, to recompence to euerie one according to his workes.

Vses.

1. Satans Triumph.

2. Gods glorie.

CHAP.

CHAP. II.

Of the detection of Witches, and meanes thereto.

OF the detection and punishment of Witches: That they are to bee punished with death, especially the *Blesſer* and good Witch, as they terme her.

SECT. I.

Of unlawfull meanes of detection.

HAuing diſcouered the power of Witches, and ſo followed them to the vtmoſt of their glorie and advancement: Seeing now *Pride goeth before deſtruction*, and the glorie of the wicked is their ſhame: Let vs now conſider of their *Fall and confuſion*, and of ſuch meanes as further the ſame.

Godſwiſedom here-
in.

Wherein we may behold the admirable wiſedome and power of God, who as hee leaues them to their owne luſts, to embrace Satan, and ſubmit

mit vnto him, for the obtaining of their desires; so hath hee so disposed in his *wonderfull Iustice*, that *the God* whom they worship, when he hath them sure his owne, seeing he is greedy of his Prey, and would gladly haue other imployment to doe more mischief, therefore he cares not how soone the bargaine be performed, and rather then faile, though all other meanes of *detection* should cease, *himselfe will bee the instrument* to bring his Beare to the Stake: And *this he doth*,

By Being an instrument for the *detection of the Witch*, and yet in such dangerous policie, as that heerein also he hunts after vnstable soules, while he seekes to giue them content in the *discoerie of the Witch* which hath done them so much mischief.

To this is it, that he hath not onely *The Blessers* readie to discover and detect the *Bad Witch*, that so he might thereby encrease the *poore peoples rage* against the *Witch*, whereas indeed they should be angry at their sins.

Satan the
Authour
of disco-
uerie.

Note.

By vsing
the Blessers
to disco-
uerie.

But

Of. 6. I.

But whereas in their *affliction* they should seeke unto the Lord that smites them, by this discouery of the *Bad Witch*, he encreaseth the reputation of the *Blesser*, and so prouoketh the people more eagerly to runne after her.

And now the *Good Witch* vttereth easily all her deceitfull wares, to the deluding of the parties that are thus inquisitiue, and many times to the condemning of innocent bloud.

And to this purpose, because people will bee loath to credit her word, concerning the supposed *harmer and Bad Witch*, therefore she hath vsually either some glasse wherein to shew the partie offending: or else hath certaine deceitfull and *Satanicall experiments*, to confirme her former detection of the *Witch*; As namely, by casting her into the water, sticking of needles, or bodkins, under the stoole where she sits, burning of the thing bewitched, &c. By which, either she confirms the superstitious people in a wrong conceit, it being easie for Satan

tan to further these signes heereto;
or if they conceiue aright, yet by
using these indirect meanes for discon-
erie, they shall yet deeplier engage
their soules vnto the power and ma-
lice of Satan.

And therefore though the Bad
Witch may bee detected by these
meanes: yet neither is the wise Chri-
stian to vse these meanes for the *dis-*
couery of this Monster; neither is the
Magistrate to admit of this detection, as
a sufficient euidence for the *certaine*
discerning and iudging of the Witch.

It will then be demanded, *What*
detections and presumptions lawfull wee
may haue to discover a Witch?

To which wee answer, That as the
Lord hath ordained the *Punishment*
of these offenders, so no doubt hee
hath also *disposed the meanes* whereby
they may be detected, that so they
may be *justly* punished.

SECTION. II.

Of lawfull meanes of detection, And
I of Presumptions.

Of lawfull
meanes of
detection:
and first of
presump-
tion.

THe meanes of these Detections are
Principally Two.

Examination, and Conuiction.

Touching Examination; This is,
when the *Magistrate* makes enquiry
concerning this crime, and that not
vpon euery corrupt passion, or
fleight occasion, but vpon *weightie*
Presumptions, probably coniecturing
of the Witch.

These are:

1 *Notorious defamation of this*
crime, by the most of neighbours
which are of the best report.

2 The *Accusation of a fellow Witch*,
either at examination, or at the day
of death is not to bee neglected, be-
cause now *Authoritie* hauing seized
on hir, though she may lie before she
be discouered, yet now hauing con-
fessed herselfe, she is an *Instrument of*
the Lords Iustice, to satisfie *Authoritie*,
and cleare the innocent, by speaking
truth,

X
Note.

truth, &c. (though otherwise shee would not) to accuse the delinquent.

3 A *third presumption is from the effect of cursing*: For when a bad tongued woman shall *curse* a partie, and death shortly follow, this is a shrewd token that shee is a *Witch*, because *Witches* are accustomed to execute their mischeuous practises by *cursing* and *banning*, & this may be sufficient for *examinatio*, thogh not of *cōviction*.

4 If after *Enmity*, *quarreling*, or *threatning*, a present mischief do folow.

5 If the partie suspected be anie *kin*, or of *special acquaintance with a cōvicted Witch*, because it is the manner of them to conuey their *Trades* and *Spirits* one to another, and especially to those that are nearest about, and most familiar with them.

6 It is obserued, that the *Witch* receiues som *mark* from Satan to owne her by, in some priuy place, which is vsually raw, whence the spirit draws bloud, &c. and this, if there be no other reason in Nature, is a shrewd presumption, to examine at least.

7 And so if in examination wee find the partie *contrarie and in diuers Tales*: not onely *Fearefull*, for this may be in a good case; but *Doubtfull and Different*, this may bee a *Presumption* to argue a guiltie conscience:

Thus of Presumptions.

2 Of Examination.

Now concerning *Examination*, this may either be made by *Question from the Magistrate*, by certaine wise and *crossed Interrogations* to this end: ;

Or else by *Torture*, when together with words, some violent meanes are vsed, by paine, to extort confession, which may haue necessarie place when the partie is obstinate.

3 Of Conuiction.

Hauiing vsed the best meanes by *Examination*, the next is *Conuiction*, whereby after iust examination, the *Witch* is discouered; To this must concur, not bare *presumptions*, but *sufficient Prooves*: Not such as heere-tofore, haue beene reckoned, or like to those; As *scratching the suspected party*,

party, &c. The confession of a partie dying, that such a one hath bewitched him. But for manifest conviction, these Proofes are to be esteemed sufficient.

1 The Free confession of the crime by the party suspected, after due examination, being found in diuers tales.

Proofes
hereunto.

I but say the Partie will not confesse, Here then the testimonie of two sufficient witnesses is currant, prouing one of these two things: either,

That the party accused hath made a league with Satan; or hath done some knowne practise of Witch-craft, producing likely arguments for the confirmation thereof: As

1 That the Witch hath called vpon the deuill for helpe.

2 That she entertaines a familiar spirit, and had conference with it in any Forme, or likenesse.

3 That she hath shewed ones face in a glasse being absent.

4 That they haue fore-told things to come.

5 Holpen to things lost, whereof they haue had no ordinary meanes

of knowledge.

6 That they *haue healed by Prayers, Spells, Amulets.*

Note.

Note Sarrans policie herein

And so, howsoever the *League with Satan be secret*, and therefore not able to be discovered, yet is both Satan willing to haue it knowne by *effects*, for the increase of his kingdom, & hastning the confusion of his slaues, and so by such like effects hee doth discover them: 1 To haue *speedier possession* of them, lest afterward by remorse they might bee brought to repentance; 2 as *hating so detestably euen all mankind*, that he cannot endure they should inioy the world, or the benefits thereof, no not an houre: 3 but especially, the *Policie of Satan* in this discoverie is, 1 to *satisfie the rage of the people*, who now hauing found the *Witch*, instead of being auenged of their sinnes, doe intend nothing more then the satisfying of their malice in destruction of the *Witch*, 2 and so therein to *procure credite and estimation to the good Witch*, to make more worke for her, by whose means,

meanes, this enemy to mankind, this *badde Witch* hath beene discovered.

And yet we may obserue *the over-ruling hand of God herein*, that though Satan do hasten the speedie discouerie of the *Witch*: yet the Lord in his holy wisdom, oft-times disposeth, that such shall liue long, yea die vndetected: Eyther because some of them, *may belong to the Election*, and therefore may repent of this great sinne by holy meanes, and so bee freed both from temporall and eternall punishment.

Or some remaine longer vndisclosed, to execute greater mischief in the world: as they are more cruelly bent thereto.

Or else, there may be *some Covenant with Sathan by the Witch for some terme of yeares*, which hee is contented to binde himselfe to, to haue her more sure, and secure thereby.

And thus of the proofes to discover the *Witch*, without which shee may not safely be condemned.

Gods over-ruling hand here in.

CHAP. III.

Of the True Remedies against Witchcraft.

Hitherto of the meanes to Discover Witchcraft: Now let vs consider of the meanes whereby we may preuent, and be deliuered from the same.

SECTION I.

Authoritie
of the ma-
gistrate.

VHEREVNTO, seeing the Lord hath gratiouſly afforded the *bleſſing of Gouvernement* as a ſpeciall means to *diſcouer witchcraft*: and ſo by cutting off the offender by the Law, very mercifully alſo to preuent the ſame: Therefore let vs acknowledge vnfainedly the goodneſſe of God heerein. *Pray we for the Magiſtrate*, that the Lord may giue him a diſcerning ſpirit herein: and yeeld we al conſcionable obedience to him vnder God, that for our ſins he may not be giuen vp to ſecurity & ſuch

such strong delusions, as either to neglect the prosecuting of this sin, or to iustifie the same.

Surely, as we haue great cause to be thankfull to our God for that which our *Gracious Soueraigne* hath commended for the perpetuall good of the *Church* to this end : so are we also to blesse his *Maiestie* for that further Courage and Conscience of our *true Christian and renowned King*, that hath also iustified the *kingdome of Christ* against that *usurped Hierarchie of the Roman Antichrist*, being that *Arch-coniurer, & deceiuer* of the world : O how hath he bin displayed and liuely painted out by the Pen of a ready Writer! And shall not the Lord preferue his Anoynted to burne the whore with fire, and make her desolate? O that the Lord would make vs worthy of such a blessing, that our eyes might beholde the fall of *Antichrist*! That the *Kingdome of Iesus Christ* may be set vp in full beautie, that the *First-borne* may come in, and *Iesus Christ* may come to iudge-

In Demonologia.

Iew.

ment :

ment: Euen so blessed Father, hasten this thine eternall Word, and let all the people say, *Amen.*

Now let vs further consider of the *Remedies of Witch-craft.*

These consist eyther in *preuenting of the euils and dangers thereof, or,*

In the Recouerie and Release from the same.

That these may be preuented, it is manifest:

That Sorcery may bee preuented.

First, because otherwise, *All should be afflicted*: For Sathan maliceth all, would haue none free, and therefore the Lord that *bindeth* his malice heerein, hath also *ordayned meanes* heereunto.

Secondly, the *very Witches* themselves haue *confessed*, that they could not preuayle against some: And we see (by Gods mercie) the most freed from them.

What may be the *meanes* heereunto?

SECT.

SECTIO. II.

*Of the particular Remedies against
Witch-craft.*

These are either,

1 *Deceitfull and dangerous.*

And these are of two sorts.

1 Eyther such as seeme to helpe,
and yet doe nothing in truth.

2 Or else, if they yeelde helpe to the
hodie for the present.

1 They both leaue it hereafter to
further mischief.

2 And especially do hurt the soule,
both : first, for the present : but, 2
chiefly for the time to come.

2 These Remedies are sincere and
safe. And these are Generall, or Par-
ticular.

Naturall or Spirituall.

And these eyther,

Preservative or Restorative :

Or, Private or Publike.

SECT.

SECTIO III.

Preſeruatine Remedies, are ſuch, whereby men are kept from the power & hurts of *Witches*: and theſe are ſuch

1 As concerne the perſons of men,

2 Or, the places of their abode.

1 To preſerue the perſons of men, the chiefe & onely ſoueraigne means is, that whereas by nature, wee are all the *Diuels ſlaues*, led captiue by him at his will, ſubie& to all ſorts of his deluſions and torments, vpon anie occaſion: Therefore we would diſcerne this naturall condition out of the Word.

Preſerua-
tiues for
perſons.

How to re-
nounce
nature.

2 Diſcerning of it, wee would not reſt therein: but rather be brought to a deniall thereof, to renounce the ſame by true ſorrow and repentance, and ſo labour to attaine vnto the glorious libertie of the *Sonnes of God*.

How to be
in Chriſt.

And this, by embracing *Ieſus Chriſt*, and ſo be partakers of the *Covenant of Grace*, in his bloud, 1 by receiuing the

the Gospel; 2 beleeuing the precious promises therein contained, 3 applying the same to our particular conditions, 4 and so returning *thankfulnessse* vnto our GOD. For these his rich mercies in the pardon of our sinnes, by *yeelding up our soules and bodies as a living sacrifice* vnto our God, in obedience to his blessed will, euen with all sinceritie, and readinesse of minde, and purpose of heart, together with conformitie of the outward man in our reasonable seruice of God all the dayes of our life.

As heereby, hauing the promise, 1 to be kept by the *mighty power of God* to saluation, 2 to bee alwayes within the speciall protection of the Lord to bee kept in all our wayes: 3 To this end to haue the ministring of the blessed Angells, to preserue vs from the euill one, that there may no Witch-craft preuayle against *Iacob*, nor sorcery against *Israel*, otherwise then before hath beene layd downe: not that the Elect may be altogether
free

free from this affliction, but that it shall turne to their good, their soules shall be safe, and they are nothing so often subiect thereto as the wicked and reprobate.

And therefore, laboring to walke honestly as in the presence of God; remembring that his Angells attend for our protection and comfort, and so being carefull not to grieue those heavenly souldiers, but to encourage them in their watch and guard ouer vs, 1. *Corinthians* chap. 11. and verse 10.

This *soueraigne Remedie* subordinates also many speciall *promises* and *caueats*, according to our seuerall occasions in the world: As next to *renue our right in Christ daily by unfained repentance*. To *arme our selues daily* by conscionable meditation in the Word, and the prouidence of the Almighty in the protection of his children, *Psal. 91*. To *fear our selues continually*, in respect of our owne worth or sufficiencie, and so to renounce carnall confidence, and policie, &c. wholly

wholy to resigne vp our selues into the sole protection of the Almighty. To maintaine our *Christian libertie* and humility with all wisedome, not being seruants vnto men, but to bring them to *Christ*, not to entangle our selues with the world, though wee must vse it : to auoide as much as may be euen lawfull pleasures, and recreations, especially, if they be *doubtfull* & of euill report, as *carding &c.* wherein vsually Satan hath a cast. To be choise of our company, especially, of *Papists, profane persons, cursers, swearers, &c.* because by these instruments God tries our sincerity, and Satan if we grow indifferent, cyther prepareth to the Trade, or preuayles to afflict vs by them.

To be wise in our *Liberalitie*, and Almesdeedes, not distributing to each sort of poore, because many times Witches go vnder this habite, as being left to this miserie, for the confusion of their conceited soueraignetie, and prouocation of their Enuie and Malice, to doe further mis-

Note.

mischiefe : especially , to take heed if any such suspected seeke vnto vs; to bee straight-handed towards them, not to entertaine them in our houses, not to relieue them with our morsels : Especially, if wee discern them as their nature and neede is, to be free mouthed, and light fingered, to craue of the best, and not to be satisfied, and to be bold & impudent, &c.

Iude 8.

And therefore heere it standeth vs vpon to vse a *Christian courage* in all our *Actions*, not to feare their curses, nor seeke for their blessings, for after these things do the Gentiles seeke, &c. yet not with ratings or reuilings, but, *The Lord rebuke thee Sathan*. If wee do good to any, let it be especially to the *household of Faith* : and so to examine such of their beliefe, of their *experimentall knowledge concerning saluation*, and so we may by Gods mercie, both *preuent our selues* from being hurt by them, and happily *discouer them*, and hasten their confusion.

Gala. 6. 10

Witches
will not
indure this
vsually.

And therefore if we haue got any inkling of their *leagues or spirites*, or
pray-

prayers, &c. we are in no case to conceale this, lest wee bee confederate with Satan: or at least, for our infidelitie, and carnall wisdom, but in the name of God let vs *manifest* what wee know (if occasion serue) to the *Magistrate*: especially if there be *any hurt done*, wee are bound in conscience to iustifie God; to bring his Iudgements to light, to hasten his enemies to their confusion, and procure any lawful case to his poore afflicted seruants.

Beliable
to his malice.

Thus may we preserue our persons from the malice of Sathans Instruments.

SECTIO IIII.

Preseruatiues for houses.

C*Concerning our houses*, because it is the policie of *Sathan* to worke by degrees, and so by shaking our faith, and distracting, or hindering vs in holy dueties, to disquiet or feare vs; and thereby to worke vpon our In-

X fidel-

fidelities, and distempers, bringing vs thereby to neglect of holy means, and prouoking to impatiency, whereby wee may giue the Lord occasion to leaue vs to his snares: Therefore hath he vsed to haunt and *molest our dwelling places*, with *Apparitions* and strange annoyances of noise &c.

First by an
holic de-
dication.

And therefore it is very fit to preuent him heerein by holy meanes.

And these are, *First, the dedication of our houses*: and this is done,

1 Not onely by *conscionable prayer* vnto God, when wee come vnto them: 2 but also by *solemne vowing* and *consecrating them to the service of God*, as in the first epistle of *Paul* to *Timothy chap. 4. verse 5.*

3 To make *choice of our habitations* where wee may enioy the powerfull ordinances of God. And,

4 If we come to any *houses* where any *monuments of Idolatrie* haue remayned, thence to *remoue them*.

5 Yea, if (as the manner was in *Poperie*) for the verie building of their houses, to *fashion them according*

ding to the Idolatrous temples : If in such cases we alter so much , as may take away the resemblance of Sathans Throne : I thinke it (sauing better Iudgements) though for the publique , in indifferent things , wee are to leaue things to the *Magistrate* , to bee ordered and disposed of by him : yet in our priuate affaires , where wee haue power in our hands , I say , I thinke it may stand with Christian wisdom and courage.

6 But howsoeuer , wee may not be *ouer-curious* in these things , I doe speake as a foole : I take it , nay , I dare auouch (by the grace of Almighty God) that wee shall undoubtedly much *sanctifie them by holie order* , and *discipline* in the *Family* , by holie Exercises of *Prayer* and *Meditation* in the Word , *catechizing* of the *Families* , purging out incarnate diuells thence , I meane prophane and rebellious seruants , *Psalme 101.* that hate to be reproofed , not buying their seruice so

deare, as to giue them libertie to *profane the Sabaoths*, to let them liue in ignorance, 'profanenesse, &c. lest for these things the wrath of GOD come vppon vs, and the Lord leaue vs to be afflicted by euill Angells.

This in generall hath beene the practise of the Saints, and out of the particularsof their practise these particulars may be auouched, as *Deuter.* 20.5. Wee haue runne for the *dedication of the house*, wherein was acknowledged, that wee receiued it as the free gift of God : not that great *Babel* which we haue builded for the honour of our name, *Dan.4. Psalme* 49. &c. But that which God of his mercie hath giuen vnto vs, *1. Chron.* 29. and therefore we should giue it vnto him againe, in consecrating it to his seruice. Examples we haue of *Abraham building an altar* where hee dwelt, to worship God, *Genes.12.8.* of *Noah* when hee came out of the Arke to inhabite the earth, that great possession which then the Lord restored, and enfranchised him witha-
all,

all, *Genes. 8. 20. of Iacob*, when hee came to *Bethel*, which he consecrates as an house vnto God, though otherwise it was *the house of his habitation*.

So did *Hezekiah* sanctifie the people, when they came to receiue the *Passenger*, fearing lest they had not glorified him in their families and habitations, *2.Chron. 31.*

So did *Iacob* purge his familie of Idolatrie, casting out all the Idolls of his wife *Rebecca*, &c. *Genesis chap. 35. vers. 1. 2.*

Thus of the *remedies preservative.*

SECTIO. V.

Restorative Remedies generall.

NOW the Restorative means follow, and these are either 1 *Generall concerning whole Countries.*

Or else, *Speciall, respecting particular persons.*

The *Generall remedies to dissolue the workes of Sathan* are.

1 The free libertie of the Goſpell, Luke 10. v. 18. *Sathan like Lightning* falles downe thereat : So doth *Mofes* to this end commend the reuerend and obedient hearing of the Lords Prophets, *Deut.* 8. 18.

2 Conſcionable execution of Juſtice, againſt all other offenders, but eſpecially againſt theſe, and among theſe againſt the *Good Witch* : ſhe is the meanes of encreasing the other : and yet it is lamentable to obſerue, that the *Good Witch* is ſpared, and accepted vſually of all, becauſe ſhee helpeth at a pinch, holdeth life and preſent hopes, though the *Badde Witch* now and then, becauſe wee would not looſe our preſent happineſſe, we cannot endure afflictions, is haied to iudgement.

Thus of *Generall Reſtoratiues.*

• SECTIO VI.

Particular follow for private persons.

THough not absolute and necessarily effectuell, as was the gift of casting out of Diuells which ceased with the Apostles and Prime Churches: yet profitable and convenient to be vsed, euen vnto the worlds end of all Christians, very comfortable in the issue and successe thereof.

These are,

1 To search out the true cause of this affliction, namely their finnes, *Lam.3.39.40. 1.Sam.5.15.*

2 To approoue our faith in the free mercie of God by heartie Prayer and Fasting, for pardon especially of sinne, and remouall of the affliction, as may stand with Gods glorie, submitting heerein to the will of God, *1.Sam.16.*

X 4

3 Sub-

3 Submitting patiently to the affliction, and comforting our selues with the speciall protection of our God, and faithfull promise that this shall turne to our good, assuring our selues that the Lord wil not suffer vs to bee tempted aboue our strength, but wil grant in his good time a ioyfull issue: not measuring our estate in Gods fauor simply by the successe heerein, much lesse by the affliction it selfe, which is common to all, but resoluing, though hee kill vs, yet to trust in him, and trying our selues by the different bearing and qualifying of the affliction that it hath

1 More weaned vs from the world:

2 More humbled vs in a hatred of sinne.

3 More ptouoked vs to hunger after heauen.

4 More purged and prepared vs thereunto.

And thus of the *true Remedies.*

CHAP. IIIL.

Of False Remedies.

Shall wee now take some view of *the False and superstitious Remedies*, vsed by the *Gentiles*, and *encreased by the Papists*, to release and prevent these mischiefes?

Surely, neuer more need to display and confound these practises, and yet to name them, is sufficient to confute them:

Which are they?

Examine we the *Foundation*.

First, in *Imitation of Apostolike callings*, there is also presumed *Apostolike power*, to worke miracles, to cast out diuels, and so by a *miraculous gift*, to heale such mischiefes as do proceede from *Witches*.

Vnto which we reply, that that *extraordinarie calling ceasing*, the effect ceaseth withall:

As **I** being not necessary for these *Times*, seeing they were ordayned onely

apostolike
power
herein.

Refuted.

onely for the Confirmation of the Doctrine of the Goſpel, newly planted and to bee rooted in the hearts of Infidels, or to bee iuſtified thereby againſt their forged miracles; which being now approoved and acknowledged of the Chriſtian Churches, and hauing a conſtant and ordinary Ordinance of the Word, to inſtruct the ſame ſufficiently.

There is no neede of ſuch extraordinary Signes, ſo witneſſeth the Spirit, 1. Cor. 14. 22. *That change of tongues, and ſome generall Miracles, are for a Signe not to them that beleene, but to them which beleene not*: as if the holy Ghoſt ſhould ſay, that the Goſpel in the firſt preaching thereof, was accompanied with ſtrange and miraculous operations, as a Signe to manifeſt the power thereof to the confuſion of all the fayned miracles of the Gentiles, wherein they vaunting, might bee detained from embracing the glorious Goſpel of Ieſus Chriſt, as being offered to the world without Efficacie, from baſe and contemptible meanes:

meanes: but that the power of the Lord being manifest in the weaknesse of his seruants by these miraculous operations, as it was sufficient to make knowne vnto them, that the *Gospel* was nothing *inferiour* to the *Oracles of the Devil*, seeing it was honoured with such excellent and supernaturall workes: so by the inward working thereof in their conscience, *in discovering the secretes of their hearts*, and meeting with their hidden, false and secret corruptions, which of all others *was the greatest Miracle*:

It might thereby gaine the true Esteeme among them, *that G O D was in, and with the meanes*: 1. Cor. 14. 25. 26. and thereby might prooue effectuall to conuert the vnbeleeuing, as the Lord had ordained him vnto *saluation*. *Actes* Chap. 13. Verse 46, 47, &c.

Secondly, As it is *not necessarie* 2 Reason. that these giftes should now remaine: so if they did remaine, they might then challenge the effectuallnesse

nesse of the *Apostles* preaching, as if that the *Gospel* were not sufficiently confirmed by them, seeing still it needs to be confirmed by miracles.

3 Reason. 3 And seeing the *Promise* and the *Gift* goe together, therefore, in that the *Promise* was onely made to the *Apostles*, concerning those times, to doe those things, and not to the generations of the churches succeeding; therefore seeing the *Promise* was only in force vnto them, it followeth also necessarily, that the *gift* was limited accordingly.

Marke 16.

I.
Obiection
from the
Iewes an-
swered.

And therefore, though it be pretended, that the *Church of the Iewes* had this power, and why not then the *Church of the Gentils*, vnder *Christ*, seeing *Christ* was nothing inferiour to *Moses*? yet seeing no certaintie can be gathered out of the *Word*, of any such *Iewish power*, but that rather they are condemned heerein, as doing it by the helpe of *Sathan*, and so our *Sauour* in that reply, driues out one naile with another; and when they accused him to cast out *Diuelles*, by
hel p

Mat. 12. 27

helpe of *Beelzebub*, returns it vpon them, *By whom then doe your children cast them out?* As if he had said, *Cast the Beame out of your owne eyes*. It is you that cast out diuells by the help of *Beelzebub*, and would you excuse your selues by condemning of me? or do you measure me by them? Therefore *they shall be your Iudges*, they shall iustifie mee whom you condemne, their maister hath acknowledged me to be the Sonne of God, though they worke by Satan, and therefore shall rise vp in iudgement against you, that condemne me to worke by Satan, who by them hath iustified me, to be the *mightie power of God*.

Acts 19.13

As for that they alleadge, That *such tokens shall follow them that beleue: In my name they shall cast out diuels, &c. Marke 16. 17.* This is to be vnderstood concerning the church immediately after Christ, to be fulfilled onelie vnto them, and their immediate Successors; for some short time, so long as the Church continued vnder *Heathen* *Gouernors* and *Persecutors*, which were

Obiection
from the
Promise
answered.

3 Obiecti-
on from
experi-
ence an-
swered.

2. Theff.
2.9.

Colloff. 2.

23.

1. Tim. 4. 2.

2 Proued
false by
the means
employed
in them.

were to bee conuincd and bridled by these mightie workes. And *therefore*, though in *all Ages* of the Church, there haue appeared alwayes some, that haue *cast out deuils*; yet hath this beene, *not by the Power of God*, which ceased in the decay of zeale and syncretitie, with the *Primitiues*; but by the *Power of Delusion*, through the *efficacy of Satan*, whereby *Antichrist* then rising, and aduancing himselfe in the heartes of Gods people, *as being giuen vp thereto for their disobedience to the Gospel*, by meanes of these fained and diuellish wonders, confirmed in the hearts of the vnstable people, his *voluntary Worship*, and *Doctrine of Diuels*; and so *enabled himselfe thereby about all that is called God*.

And that these are but lying wonders and deceiuable may appeare yet further by the meanes whereby they are wrought.

The first whereof, *Is the Name of Iesus*, by the vertue whereof the *Diuell* is pretended to giue place, and against his will to bee thrust out of possessi-

possession. Wherein, though wee denie not, that it is lawfull to call vpon *The Name of Iesus in Prayer*, for the deliuerance of any, that are possessed, and bewitched, yet that wee may presume, that our prayer shall take effect, otherwise then may stand with GODS glorie, and the good of the *Church*: this is contrarie to the *Nature* of the thing wee pray for, which being a Temporall, ought to be begged, but with Condition onely, if God will, as may stand with his glorie, as in the sixe and twentie chapter of Saint *Mathews* Gospell: and also, *contrarie to our duetie and alleageance*, which doe pray, That the will of GOD may bee done in all things, that our wills may be subiect vnto his.

And seeing the *Papists* wil haue this *Name of Iesus effectnall*, not so much, because it is inuocated by a *Beleeuer*, hauing Faith and vnderstanding to call on GOD aright; As onely, by the *very Name* vitered in so many
letters

Note.
An Obie-
ction an-
swered.

Note.
The error
of *Papists*.

letters and syllables ; though without Faith, yea without Vnderstanding, which by vertue heereof, shall bee able, being repeated, to cast out Sathan without exception or resistance. This certainly can bee no Miracle, but a Satanicall delusion.

1 Because the *Name of Christ*, thus barely pronounced without faith and vnderstanding, hath *no warrant from the Word.*

2 Neither doth it allow vnto any ordinarie Christian *any such speciall calling heereunto.*

3 Nay, it is *flat contrary to the nature of the Word*, which is onely effectually, not when it is spoken, and barely pronounced, but when it is *vnderstood and beleued both of the Deliuerer, and the Receiuer also, as that and other like Scriptures are to be vnderstood, Philip.chap.2.verf.10. Hebr.4.2.*

Much like may be answered concerning *the reliques of Saints* : another *Remedie* which they haue, *to cast out diuells.* For howsoeuer they alledge, that

Reliques
of Saints
reiected.

that a dead man was raised at the Graue of *Elizens*, that *Peters shadow* and *Pauls handkerchiefs* did many strange things: yet doth not this proue, that *their Reliques* may doe the like.

2. Reg. 13.
21.

First because the times are now different, there is no need of such meanes, as was in those dayes.

Act. 19. 21.
Act. 5. 15.

Secondly, *The Gift* is therefore ceased, as seruing for necessary times, and the *Reliques*, are for the most part counterfeit, and therefore they can produce but counterfeit *Miracles*.

Touching the *Signe of the Crosse*, howsoeuer this bee applied to cure in these cases;

Signe of
the Crosse
disclaimed
herein.

Yet, this is blasphemous impietie, to ascribe to the *Creature*, what is proper to the *Creator*. Namely to doe *Miracles*.

Neither the *Apostles*, nor the *Sonne of Man* himselfe, his *Godhead* being set apart, beeing able to doe these things, but onely the *Finger of GOD*.
Exod. 8. Matth. 12.

As for the vse of *Holy water*, *Graines*, *Salt*, *Images*, *Agnus Dei*, &c. To this purpose

Y

Other Remedies re-
iected,
as Holy
Water,
Graines,
&c.

Exorcisme
refuted.

purpose the Truth is, these are *prophane superstitions*, because they are not sanctified by the *Word*, to that end: That which *Elisha* did by casting in Salt, being not from the *vertue of the Salt*, which was not hallowed but by an *extraordinary calling*, and gift enabling there vnto.

Lastly, whereas also it was ordinary among the *Papists*, to vse *Exorcismes* to this end; Namely, to *adiure and command the Diuell in the Name of God*, to goe from the *Partie*. This is now ceased, because the *Gift of Miracles*, as also the promise annexed to the Gift is ceased withall.

For the better vnderstanding hereof obserue wee farther herein; That howsoeuer by these deceitfull Remedies afflicted parties seeme to be relieued, and deliuered from Satans power: yet indeede it is nothing so.

This appeareth:

Because, though the *torments* may cease, yet the *Diuell leaueth not the Parties*, but onely *ceaseth for a time willingly*, to establish men in *Error*, and

and in worshipping of himselfe, and so entreth deeper into them.

And this is the *Effect* of all such *Remedies* as are procured by *Coniuration*, and the *Charmes* and *spels* thereof: wherby though the *Dinell* seeme to be bound from hurting, yet the party thereby indeed is *more bound* to his power & malice, & though he seeme by the *vertue* of such *holy Names* of *Iesus*, &c. to be cast out, yet doth he *only cease* to afflict the bodie for a time, that so he may procure greater confidence in this his *Trade*: And thereby take possession both of body and soule.

It may bee heere then demaunded, Whether seeking acquaintance with the *Witch*, and vsing of her to our houses bee daungerous, and whither (I say) It bee lawfull to relieve them, or no: If wee suspect them to bee such, seeing it is conceived that they haue power ouer vs by the same?

To which wee answer, that in our Beliefe we are first bound by the *Law* of *G O D* to doe good to the *Houſhold* of

Y 2.

Faith.

Quere.
Concerning the
releening
of witches.

Esay. 58.

Faith, *Gal. 6. 10.* and so after these, to relieue where there is most corporall need, As for the *releining of these Witches*, seeing *suspition may deceine*: therefore we may not simply neglect these, If they be onely suspected; so wee doe it from a good ground: Namely, *obedience to Gods Commandement*; and a compassion to them, especially to doe their soules good: *Adioyning some spirituall Exhortation* withall, to instruct them if they bee ignorant, to deterre them from such damnable and odious courses. Auoiding wisely

Tull. Ne
nocent.

Vaine glory to bee seene of men, as *Matth. 6. 5, 6, 7.* Especially taking heed, that we relieue them not, as the Gentiles were woont to worshippe their gods; that they may not hurt vs, in carnal policy, seeking to bind the to vs: as knowing that *Feare* in this case, *as it may giue inst cause to the Lord, to leaue vs into their hands*, for the punishment of our infidelitie: so if our bodyes escape, yet a worse thing may certainly follow; Namely, the
stealing

stealing away of your heartes from God by this meanes, and so the enthralling of our soules vnder the power of Satan.

And being wise also, in the manner of our reliefe, whereby we may happily try them :

1. Namely to giue them onely for necessitie, of the meaneſt, ſeeing theſe being puffed vp, with their conſorted powers, thinke nothing to good for them. As I haue obſerued, they muſt fare of the beſt, &c,

Note.

2. And to keepe our ſelues within the bounds of mans authoritie, to ſee them relieued at their houſes, and that by ſetting them a worke, and ſo paying them an ouer-plus for it, that they may prouide for themſelues: For hereby happily you may alſo diſcerne theſe, As being an idle & vagrant generation, alwaies gadding: their own houſe is a Wild-cat, they muſt needs be ſtirring whom the Diuel drives.

3. And laſtly, to relieue their bodies as upon any iuſt occaſion not to conceale their wretchedneſſe, but to accuſe

and draw them to the Iudgement Seates, for the saluation (if it may bee) of their poore soules.

And though Iudgement may cease upon them: yet so long as they liue they may be relieued, onely with the courtest, and that for necessitie, especially heere an Interpreter, one of a thousand prooue their best Purueyor to minister a word in due season, for the comfort of the soule.

CHAP. V.

Of a Principall Remedie against Witchcraft: Namely, the due Execution of Iustice vpon the Offenders.

THUS haue we shewed both *what deceitfull and daungerous Remedies haue and may be vsed, to ease this affliction.*

As also what Lawfull Remedies are to be applyed hereto.

It now remaineth, that wee adioyne A speciall publicke Remedie, for the preuenting and rooting out of this

this mischief; Namely, *Execution of Justice.*

And here first, Let vs determine, what *measure of punishment is due to this Sinne.*

Secondly, we wil adde some *Motives to encourage the godly Magistrate,* to the Execution of the Punishment.

SECT. I.

Of the punishment of Witches with death.

What Punishment is due to Witch-craft.

The Word of GOD doth clearely prooue, That thou shalt not suffer a Witch to live. Exod. 21.18.

And so the *practise of Holy men,* hath been agreeable thereunto in the due Execution of this sentence against them in all ages. As appeareth:

Not onely among the *Heathen,* who euen by the Light of Nature were endued for the very safety of Life, to punish this Sinne with Death.

But especially *among Christians* where generally such *Malefactors* are condignely punished.

Prooued.

And that *this practice ought to stand in force*, appeareth.

1. Because, this being a *Iudiciall Law* whose penaltie is *death*, seeing they haue in them a perpetuall equitie, and doe seeme to maintaine *some morall precept*, is *Perpetuall*: As seruing to maintaine the *Equitie of the three first Morall Precepts of the first Table*; which cannot be kept, vnlesse this Law be put in execution.

2. *This Iudiciall Lawe*, hath in it the *Equitie of the Lawe of Nature*, and therefore is *perpetuall*: It beeing naturall that an *Enemie to the State*, a *Traitour*, &c. Should die the death.

And such is a *Witch*, vnto *God*, the *King of Kings*.

3. The *Witch* is an *Idolater*, wilfully and in a most presumptuous maner, as *renouncing God willingly*, and *choosing Satan to bee her Soueraigne Lord*, therefore according to
that

that Lawe, *shee is to be stoned to death,*
Dent. 17. 3. 4. 5.

4 *The Witch is a seducer of others to Idolatrie, as appeareth by their common practise both vpon their friends to whom they vsually bequeath their spirits, and vpon all whom they instruct, to rest in charmes, &c. And therefore to be put to death, Deuter. 13. 6. 9.*

5 *Nay, shee is a murderess both of soules and bodies; and therefore, in this respect, doth also deserue death.*

SECTION. II.

Answer to Obiections against this Execution.

1 **A**ND therefore, though the diuell doe the mischief; yet is the *Witch confederate and accessarie thereto: nay (in her owne conceit) Principall and Mistris: and therefore by the Lawe of Accessories, is to die the death.*

2 There-

2 Therefore, though they *ſhould* repent, yet die they muſt, to iuſtifie God, and preuent further enſnaring: that though their body periſh, yet the ſoule may be ſaued, 1. Cor. 5.

3 Though *ſhe* repent not, yet ſeeing ſhe muſt haue ſome time of repentance; though ſhe do not, yet is Iuſtice to proceede without reſpect of perſons. In zeale to Gods glory, and loue of ſinceritie, ſo *Moses*, Exo. 32. 28. and *Phinehas*, &c. Num. 25. 8.

And this ſincerity of Iuſtice doth require: That though *death and ſuch hurts enſue not*, yet for the offence done to God, *in combining with Satan, &c.* the parties are to be executed accordingly. For ſo the word doth plainly imply: and heretofore the Law hath been defectiue in this caſe: yet bleſſed be God, for a *further perfection* heerein: and will not the Lord daily perfect his worke? If *wee beleene*, ſhall wee not ſee greater things *then theſe?* Well,

1 Let this inſtruct the godly magiſtrate to haue an eie, eſpecially to the

Note.

Mans Law
reformed
herein.
Anno 1.
Iacobi

the *Blesſer*, that raigneth among vs:
And to draw the people to the true
and lawfull meanes of helping ſoule
and bodie, by rooting out of theſe
Good Witches, which are riſe almoſt
in euerie pariſh, and *placing in ſtead*
thereof a conſcionable Miniſter, as that
the people may require the Lawe at
his mouth, that he may pray to the
Lord for them, that they may bee
healed,

2 Let this teach him to puniſh
finne, of conſcience, not for by re-
ſpects, meeting with the Witch, as
an Idolator offending againſt God, not
ſo much as a murtherer ſinning a-
gainſt man.

3 Let *his owne ſafetie* mooue him
heereunto, who as hee hath beene,
euen ſo ſtill by the execution of Iu-
ſtice, may be free from theſe Mon-
ſters.

4 And laſtly, *Let the glorie of God*
(in *aduauncing the Goſpel*) eſpecially
heere preuayle, which is by no kind
of thing more vndermined then by
Witches.

Is

Is glorious in nothing more then
in rooting out Antiehrift the great
Coniurer and deceiuer of Gods peo-
ple, and banishing superstiti-
on the very bedde and
nursery of witch-
craft.

The end of the second Booke.

THE
MYSTERIE
OF
WITCH-CRAFT.

The third Booke.

Discovering,

The seuerall Vses of this
Doctrine of
WITCH-CRAFT.



LONDON
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1617.

THE
MUSEUM
OF
WILSON
LIBRARY

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OF
THE DIVERS
USES OF THIS
DOCTRINE
OF
WITCH-CRAFT.

The third Booke.

CHAP. I.

*First, it serveth for reproofe, and
that many wayes.*

SECTIO I.

*As first of the Atheisme, and Irreligion
that overflows in the Land.*

DOth not Satans Policy
in this trade of *Witch-*
craft, pretending to
afflict and hurt, but,
when he is seene by the
Witch,

First the
Atheist.

Witch: and then to hurt only the *bodie*, or *goods*; Plainely *obscure* and *abolish* out of the minds of men, the *Providence of the Almighty*, as if Satan were not subiect to God, and sent by his *prouidence*, that he were not countermaunded by the power of God, but onely subiect to the *Witches* power? Doth not this *exalt her in the place of God*, prouoke the people to *feare* and *loue* her, &c?

2 And seeing the *hurt* appeareth onely by his cunning to be done to the *bodie*, doth not this nourish the people in this *Atheisme*, that either their *soules* are in no danger, all is well with them, or they neede not trouble themselues thereabout, seeing the diuel doth not trouble them? nay, doth not this *nourish this conceit* in their mindes, that they haue no *soules*, or else, that they are *mortall*? they end with this life, and therefore vse all meanes for the maintenance hereof, and then care is taken sufficiently.

3 Doth not this conuince the *Atheist*

theist that *dreames of Generall Grace*;

All shall be saved; seeing by this *Doctrine and Practise of Witch-craft*: It is now apparant, That not onely *naturally we are the bondslaues of Satan*, but that many purposely yeelde vp themselves to his cursed will, *renounce their saluation*, to become his slaues, *binde themselves to eternall damnation*, and so are made oft-times fearefull spectacles of the Diuine vengeance, being *carried away by the diuell*, and haled violently to destruction?

4 Doth not this *instly confound* that, *common delusion*, That there is *no hell*, but to be in debt, in prison? &c.

Doth not this conuince such as *liue in that profane and fearefull manner*, as if there were no God to Iudge them, no diuell to torment them? Do not their desperate courses plainly discover to whom they doe belong? Are they not of their father the Diuell, because his *workes they doe*, are they not running headlong to Hell, by their desperate impenitencie?

Z

doth

doth their damnation sleepe, that so turne the grace of God into wantonnesse? Hath not the god of this world blinded them, that they cannot obey the truth? Are they not appoynted to perdition that thus crucifie the Lord of life? Is there any more sacrifice left for sinne for such, but euen violent fire to consume the aduersaries? *Hebrews cha. 10. 26. 27. Iude verse 4. Iohn chap. 8. 44.*

SECTIO VIII.

It is a plaine conviction of the contempt of the Word.

FOr as the Lord, when Pharaoh would not beleene his seruant Moses, did therefore giue him vp to be deluded by his Sorcerers and Enchanters, who dooing such wonders in shew, as Moses did in trueth, did thereby harden Pharaohs heart, and so ripened his sinne and iniquity: euen so it is iust with God, because
we

we despise *his Word*, and contemne *his true Prophets*: therefore to leaue the common people generally to be hardened by such *fained* wonders as the *prophets* of Sathan make shew of in the world, that they might be *effectuall*, to encrease transgressions against the Lord, and so to ripen them to the day of vengeance.

Thus did the Lord giue vp *Saul*, for his disobedience and contempt of the Word, to *seeke vnto Witchcraft*, 1.*Sam.* 28.

Whereby hee ripened his sinne, and drew on speedy vengeance vpon himselfe, and Gods People for his sake, 2.*Sam.* 29.

Thus was *Abaziah* left to seeke helpe of the god of *Ekyon*, that so he might receiue of the Lord the Sentence of his destruction, 2.*Reg.* 2.

SECTIO. III.

Of Reproofe.

IT reproveth the Idolatrie and false worship of the Times, conuincing the falschoode and abomination of Poperie, and iustifying the truth and vertue of the Gospel of Iesus Christ.

As that, first, where *superstition* raignes, and is not yet weeded out, there wee see *Witch-craft* to be magnified, and so to abound as in the *Orcades* among the Heathen.

Zach. 13.3

4.

But where the Gospel hath got footing, there all *uncleane spirites* depart, *grosse Witch-craft* is banished, *Authoritie* preuaileth, to the rooting out thereof: the *Word* preuaileth to heale our infidelitie, and so secure vs from their dangerous snares.

And yet (which is to be lamented) wee see the *Good Witch* still to get ground, euen because *she helps, and satisfies the flesh*: doth not this argue plainly, what God we worship
princi.

principally, euen our pleasure, our riches, our health? Is not the *Good Witch* respected, because she supplies these? And is not our *belly then our god?* the *wedge of golde our hope?* Doe wee not for our owne sakes respect the Blessor? Is it not a plaine worship, yea Idolatrie which we commit with her?

SECTIO IIII.

*It condemneth the grosse profanenesse
and disobedience of the Ages present.*

I IN that the *Infernall spirites* are more obseruant and diligent for the *hurt of the soule*, then we are for the saluation thereof: they are compassing continually, omitting no base offices to serue their Mistresse turnes.

2 *The aboundance of Witches*, the horrible sottishnesse and wilfulnesse of the people which runne to these *Blessers*, that are giuen vp by God the Lord, to forsake the true meanes

of their saluation, and fly to *diuellsish* helps: doth not this plainly argue the general disobedience of the people; and therefore, *because they receiue not the loue of the truth, therefore God hath left them to these strong delusions, to beleue lies*, as in the second epistle of Saint Paul to the *Thessalonians* in the second chapter and eleuen verse.

Surely, as the Lord *gaue vp Saul* to a spirite of Errour to bee tormented, and mis-guyded thereby, because hee forsooke the euerliuing Lord, and disobeyed his Prophets: So is it iust with Almighty GOD, to giue vp the people to be besotted with this iudgement, euen because they haue detayned the trueth of God in vnrighteousnesse, and reproached the same by their profane and most abominable conuersation.

SECTIO V.

Reproofe of Hypocrisie.

ITreprooueth the Hypocrisie and fearefull Dissimulation that raignes euen among professors.

And that first, as Sathan pretends subiection to the Coniurer and Sorcerer, when indeede his purpose is to bee Maister of all: Euen so the Hypocrite, howsoeuer he pretend subiection to the Lord, yet his purpose is to serue his owne lusts, to aduance himselfe aboue all that is called God, to bring men into bondage, to smite them on the face, 2. Cor. II. 2. Thess. .: 12.

2 As Satan pretends many things to be done by the Witch, which indeede are done by himselfe, that he may bring the Witch into danger, abuse others by her, and conceale his wickednesse more cunningly: euen so doth the Hypocrite father much vpon God, which is but the deuice of his owne braine.

And doth not this plainly conuince the *hypocrisie of the Times*, that whereas the *Good Witch* is farre more dangerous then the *Bad*, yet because the *Blessed* helps, and serues turne, to maintayne life; &c. therefore shee must escape: whereas the *Bad Witch*, because she is hurtfull, therefore she must bee punished. Doth not this argue, that not for conscience sake, but for our owne respects *Iustice is executed*, Sathans power is oppugned?

Math. 23.

And doth not Sathan, when hee pretends to doe most *good*, then doe most hurt? surely so doth the *hypocrite*, vnder colour of *long prayers*, deuoure *widowes houses*; Euen as the *Blessed*, vnder pretence of *Good prayers*, enthralleth the soule, so doth the *hypocrite*, by pretence of formall prayers and *bodily worship* detaine men in worship, and all profanenesse to the ruine of soule and body.

CHAP. II.

*A second generall use, is for Instruction,
That first wee would leaue to a-
uoyd the Causes of Witch-craft.*

1. Ignoraunce.
2. Infidelitie.
- Which are* 3. Malice.
4. Couetousnesse.
5. Curiositie, &c.
6. Pride, &c.

Concerning Ignorance of G O D.

T*Hat this is a cause of Witch-craft,
appeareth:*

*Because, through the Ignorance that
is in vs, we are led captiue by Satan at
his pleasure, as being subiect iustly to
his strong delusions, because we haue
not receiued the Loue of the Truth, be-
cause wee know not whom to wor-
ship, how to worship God a right;
therefore doth the God of this world blind*

2. Tim. 2.

23, 24.

2. Thes. 2.

vs because the Gospel is hid from vs.
2. Cor. 4. 5, 6.

And doth not *Witch-craft* usually preuaile; when either there is no meanes for knowledge, or else the *Truth of God is detayned in unrighteousnesse*, and so for our disobedience wee are iustly giuen vp to such *Delusions*, remember what hath formerly beene obserued to this end.

The Remedie thereof is :

1. To haue the word of God dwell plentifully among vs, both in the *Publike ordinances of the Preaching and Expounding thereof*; as also in the *Private Reading, & conferring of the same in our Families*.

Gal. 6. 6.

2. To haue the *Power thereof*, to Rule vs in all our wayes: To yeelde obedience thereunto, to hearken to this *voyce alone*, and to cleaue therevnto constantly: Endeavouring so to walke, as we haue receiued *Christ Iesus*. Col. 2. 4. And to be daily cast into the mould thereof. 2. Cor. 3.

CHAP.

CHAP. III.

Touching Infidelitie.

THat this is also a Cause of this fearefull Iudgement, appeareth:

1. Because by *unbeliefe*, we lye open to Satans power. 1. *Pet.* 5. 8, 9.

2. Through *unbeliefe* in God, we are brought to *beleene* in him, to embrace and adore him as the God of this world. 2. *Cor.* 4, 5, 6.

3. Hereby wee prouoke the Iust Lord to leaue vs to his power, to be insnared of him in all deceiueablenes of Error, and damnable Impietie.

4. This is the *speciall bond whereby Satan tyes his Profelites vnto him*, and they that seeke help from them, they must *beleene* that they can helpe them, &c.

And therefore, the Remedie thereof is:

1. As to learne to know God in Iesus Christ. *Ioh.* 17. 2.

2. To labour about all things to be found in Christ Iesus. *Psal.* 3. 10.

1. By seeing our selues in our selues to be vtterly

utterly lost by the Law. Rom. 7.

2. *And feeling our state to be most desperate and irrecoverable.*

3. *Groane we earnestly vnder the burden thereof. Matth. 11. 28.*

4. *And hunger wee after Iesus Christ to be eased thereof. Matth. 5.*

5. *Seeking vnto him in his blessed and precious promises : to bee eased of our finnes.*

6. *Meditating seriously on the power and vertue of his Sacrifice, which he hath offered for our sinne.*

7. *And applying the same, to our particular soares and diseases.*

1. Cor. 1.

8. *Resting in Iesus Christ alone, as our onely and sufficient Sauour.*

9. *And reioycing in him aboute all the treasures in the world, as in the most precious Pearle. Matth. 13.*

10. *Labouring to approue our loue vnto Iesus Christ.*

1. *By forsaking all things for his sake, our beloued sinne ; yea, if it be required, euen life, and all. Matth. 19.*

2. *Being ready to take vp his Crosse, and follow him. Matth. 16. 22.*

3 *Denying*

3. Denying still our owne wisdom and righteousness, that wee may bee found in him. *1. Cor. 3. 18.*

4. And for thy sake, loving the brethren. 1. Plucking them out of the fire. 2. And exhorting each other daily; waiting with great patience their Conuersion, and maintaining the Fellowship with all meekenesse of wisdom, and holinesse of Conuersation. *2. Tim. 2. 2.*

Heb. 3. 13.

Heb. 10. 14.

In all Constancie and Patience, working out our saluation. *Phi. 2. 12.*

C H A P. 4.

As for Malice.

THat this is an occasion of *Witch-craft*, Apppeareth: 1. Because.

1. Deprineth vs of the Love of God, and so causing the Lord to hate vs, wee are giuen vp to this damnable practise.

The rather, because it is both a present and effectuall meanes (as wee thinke) to execute the vtmost of our reuenge and it is also a most daunge-

gerous meanes to colour our Malice, while it ſo bringeth it about, that partly for *Feare*, wee are forced to *relieve ſuch Inſtruments*; that they may doe *vs no harme*, and wee are *drawne to ſeek helpe* from them in our extremities, whereby *their Malice being concealed*, is more increaſed, and beeing often *diſſappointed* by Satan, *is more inflamed*, ſcaling vp to theſe *curſed Captives* their eternall damnation: and haſtning hereby the vengeance of the LORD vpon them, both in the *Pining of their bodyes*, by this their confounded Malice, and prouoaking them to maligne GOD the more, the more they are diſſappointed, whereby his wrath is more kindled againſt them: they are hereby more *eager vpon Satan* to execute their rage, *more deeply obliged vnto them*, by new imployments and at length *more deſperately confounded by him*, in their detection and puniſhments.

Learne wee therefore to remedie this ſinne, Thus:

i. Labour

1. Labour wee to haue the loue of *Christ shed abroad* in our hearts, that so for his sake, *wee may loue one another.*

Rom. 5.2.

2. And consider we, *That vengeance belongeth vnto God*, hee is able to right our wrongs, he is onely for to doe it.

Rom. 12.

3. Consider wee not so much, *what hurt* may arise from the Creature, *as what good* may redound vnto vs thereby; and whether wee *receiue not daily good from the hands of our God*, sufficiently to counteruaile *the euill of the Creature*? Whether our GOD bee not able to *recompence any euill* from the Creature, whatsoeuer? Whither hee cannot *turne it to our great good*?

4. *Giue we not way* to the least passion of anger, or discontent, least our yeelding to these passions, draw our confirmed malice.

5. And be we wise to *set bounds to our vnreasonable desires*, least being not satisfied therein, we breake out to *enuie*, and so to *malice* others.

6. Especially

6. Especially labour wee to apprehend the fauour of God in Iesus Christ: that so being at peace with his Maieftie, and gayning true contentednesse in our estates, we may possesse our soules in patience, and maintaine the Vnitie of the Spirit in the bond of peace.

7. And Practise wee especially the Loue of our enemies; strue we to overcome euill with good, to forgiue our enemies, to pray for them, &c,

8. Enuring our selues to beare afflictions.

9. And weaning our soules from the loue of the world.

10. Still endeauiouring to make euen with our God, and to be prepared against the comming of Iesus Christ.

CHAP. V.

A fourth Cause of Witch-craft is Conuoufnesse.

I **A**S excluding through distrustfull and insatiable desires, the protection of the Almighty.

2. Expo-

2. Exposing to *desperate contempt of the Word*, in all fearefull impietie.

3. Hereby *enraging* and prouoking the *Conscience* to iust reuenge.

4. Whereby *despayre* seasing on the soule, is become hereby a praye vnto Satan, vpon hope of present release.

5. Being forced by *such insatiable desires to use unlawfull meanes* to compassse the same, is therefore bayted by Satan with fit matter hereunto : What will hee not promise to fetch ouer the poore soule? What will not the soule part with to enioy the present payment? *Whats this birth-right to it, since it dyes for hunger*, giue it the present, and take the future who list.
Gen. 27.

The remedie therefore of Conetousnesse is :

1. First, To conuert our *Desires to heavenly objects*; and so to affect that dureable and true riches.

2. And so *discerning daily our want of grace*, wee shall still be coueting the best giftes. 1. Cor. 12.

3. As for earthly things, *Desire we onely our daily bread*, as for to morrow let it care for it selfe. *Matth. 6.*

4. *And cast we our care on God*, because he careth for vs. *1. Pet. 5.*

Phil. 4. 7.

5. *Let our Request be made manifest unto God*, who will not faile vs, nor forsake vs.

And learne wee to bee contented *with our estates*, submitting to the wil of God in all things.

Consider we *the Iudgements of God*, upon th *Couetous persons*, he is a spoyler of others, and therefore shall bee spoyled : he pines himselfe and robs others; his children shall bee vagabonds, and his memoriall perish. *Psal. 109.*

Meditate wee often on the *diuine Providence* extending to the briutish and dumbe creatures. *Matt. 6.*

Matt. 6. 33.
Psal. 127. 1.

And consider we seriously of the *Loue of God*, in Iesus Christ ; who if hee haue prouided heauen for vs, will hee deny vs these things? And seeing with all our care we winne nothing, without his blessing, labour

bour we rather to vse well what wee haue, then to be coueting more: that our little being blessed, may be sufficient vnto vs. *Psal. 37.*

And therefore seeke we the blessing of God, *by renewing our right in Christ Iesus,* and daily sanctifying of the Creature, *by the Word and Prayer:* and so shall the mind bee quieted in the smallest treasure. *1. Tim. 4. 5.*

CHAP. VI.

A fift. Cause of Witch-craft. is Curiosity, And that because:

HEereby the mind is deliuered from necessary knowledge, to search after vaine and hidden mysteries.

And so is nourished *in wauering, and vncertaintie in Iudgement.*

And thereby is easily remooued from such sound Principles and grounds of Truth as it hath receiued some tast of out of the Word of God. And so is brought by degrees to forsake GOD, and his holy gouernance, as crossing

corruption and confounding carnall wisedome.

And so is iustly forsaken of God, and thereby giuen vp by the power of Satan to be deluded.

And so *iustly deluded*, by *such vaine pretence of extraordinary skill and knowledge*; as through *pride of heart* is affected through *discontent* ensuing from an enraged conscience, is greedily embraced to giue present satisfactiō.

And thereby is prouoked, *with any future harmes*, to procure present ease and content.

Hereupon *future hopes are deluded*, and so desperately reiectēd concerning Saluation, vppon a vaine persuasion, of *what this extraordinary knowledge will aduance vs to*. Namely to be as Gods to know good and euill especially if here any possibility shall appeare to execute such power, *by doing wonderfull things*, as may exalt vs to this conceit of Diuine Excellencie.

And this is furthered by a base Esteeme of such knowledge as concernes saluation,

saluation, as being ordinarie, common to all, obuious to euery capacity. And therefore seeing, all shall not be saved: hereupon wee are easily ensnared to seeke after further knowledg, to looke for Reuelation, to search into hidden mysteries.

Here Satan closeth with a prophane heart, tenders meanes of the hidden Mysteries, colours them with holy Names, and glorious pretences; as of subiection to man, &c. And so easily preuailes vpon an vnstable soule, to drawe it with some couenant with Satan to some liking of this skill, especially beeing carried so couertly, likely to preuaile so effectually.

The Remedie hereof is.

To informe the iudgemēt thoroughly by the blessed word.

And so to be brought in subiection by the power thereof, to the denyall of carnall wisdom, with an holy resolution in all things to be guided by it.

To magnifie the mercy of God, for so plaine and easie a Rule to them that will vnderstand, and to cleaue to this

Rule alone for direction in all our wayes. *Psal.* 8.

6. *Neither leaning on the Right hād after dreames, and speculations : Neither leaning on the left hand to humane traditions* as if the word were insufficient. Being *still humbled* in the sense of our saylings, *to what is commanded,* and for our ignoraunce of that wee should know : And *Living by Faith,* in expectation of what is promised.

Endeavouring as wee haue receiued Christ, so to walke in him.

CHAP. VII.

The last and Principall Cause to draw vs into this deadly snare, is Pride, and vaine glory.

I **A**S being both the ground of all the other euills.

2. Being the *first sinne* that entered into the world, and discouered our fearefull bondage vnder Satan.

3. Being the *last sin* that we shal put of, and therefore when Satan hath

hath done with all other, he begins with this.

4. *Being the sin that accompanies our best actions*, to depriue God of his glory and our selues of the comfort of the.

5. *Gining the Lord occasion* to leaue vs to Satans power , for this our great blasphemie and sacriledge.

6. *Gining Satan occasion the rather to preuaile* in regard of such pretences and maskes which this sinne hath to shrowd it selfe vnder, *as thankfulnessse of God: Ioy in his blessings : furtherance of others good in communicating with the* , what God hath vouchsafed vnto vs. And being *his most effectuall baite* to ensnare vs in this *dangerous Couenant*, because *by Pride we are blinded* that wee cannot see our miserie, nor any daunger lyes vpon vs : and therefore are more easily drawne to make vp the measure of it.

By Pride, we are prouoked to conceit *our own excellency* so farre as to thinke nothing good enough for vs : and we think the Lord doth vs wrong, in not respecting vs accordingly. And

therefore we will right our selues, and entertaine what is offered, though it bee by Satan, yet wee presume to make it serue our turnes, wee conceiue so highly of our selues, that *nothing can defile*, nothing preuaile to our hurt. Is it not *our great preuiledge to command Satan*? shall it not make for our glory, to *hurt and helpe* at our pleasure? Will it not please vs highly, to heare, *The Voyce of G O D*, and not of man.

Thus doth Satan by Pride, draw vs-into his snare.

And therefore learne we to *Remedie* this great euill. As :

First, labour we to *discerne thoroughly our cursed Nature*, take we an often view of that poysonous fountaine, and though in regard of outwarde conformitie and faire shew, we may haue cause to lift vp our heades, yet when wee looke thoroughly within, we may hang the down with shame.

2. Consider not the *good* we do, so much as the *euil* we daily commit; yea, that end that *accōpanies* our best actions.

3. And

3 And acknowledge wee, that whatsoeuer good we haue, 1 it is *undeserved* on our part, 2 we daily *deserve to be stripped of it.*

4 Remember wee, *the most glorious creatures haue beene ouer-taken with this sinne*, and therefore, let vs feare our selues *most*, when wee enioy *greatest fauours.*

5 And yet *trust God most*, when he seemes to do least for vs.

6 Labouring to doe all things as in the presence of the *Almightie*: And,

7 Auoiding very carefully the *applause and estimation of men.*

8 *Not measuring the grace of God by outward complements.*

9 Nor *despising the least grace in others*, though we farre exceed them.

10 Abounding in *thankfulnesse to God*, euen for the *least* of all his mercies.

11 And daily *reckoning with our selues* for the abuse of his blessings.

12 *Walking faithfully and diligently in the Callings* which G O D hath placed vs in.

13 And

13 And submitting to those afflictions, that are incident thereto.

14 Meditating often on the humiliation of Iesus Christ.

15 And on that fulnesse of glorie that makes for vs in heauen.

CHAP. VIII.

Conuinceth naturall corruption.

AND doth not this Doctrine of Witch-craft, describe vnto vs the truth of our naturall condition, that we are the very slaues of Sathan, and vessels of wrath, following the prince that ruleth in the children of disobedience, and so being led captiue by him at his will? *Ephesians chap. 2. vers. 1. 2.*

Yea certainly, though we should neuer so much wash our selues with Niter, and stand vpon our sincerity, yet the bleating of the sheepe, and lowing of the oxen, I meane, such running to Blessers, and closing with cursers,

*fers, our fearing these, and worship-
ping the other: our refusall of know-
ledge, and lawfull meanes for helpe,
and seeking to these diuellish and
most vnlawfull remedies are apparant
Euidences, that his seruants wee are
whom we thus subiect vnto, him we
acknowledge to be our Maister, our
Lord, and Sauour, whom especial-
ly we seeke vnto, in the time of our
trouble.*

CHAP. IX.

*That hereby we are taught the right vse
and excellencie of Faith.*

AND doth not this Doctrine of
of *Witch-craft* shew vs also the
true meanes, whereby wee may be
deliuered from the bondage of Sa-
than, and so be translated into the
glorious libertie of the sons of God?
yea surely.

We are hereby *instructed in the ex-
cellencie of Faith*, and so to labour the
attayning and preserving thereof.

As

As that we may out of the former discourse perceiue, that this *Faith* is it, which Sathan requires of his seruants, to binde himselfe vnto them, (*if they will beleene in him:*) his special aime is at our *most precious faith*, if he can shake vs heerein, if hee can cast vs from this hold, he makes sure account of vs, he holds vs heereby certainly to damnation: Doth not this plainly *euince the excellencie hereof*? doth it not by the contrary confirme, how necessary this is to saluation, that it alone is sufficient hereto, *Acts 13.*

2 Doth not the *Blessed* require this *Covenant* of her Profelites, shee will helpe them: *if they beleene in her*, that she can doe them good? &c.

And who are they that are freed from Sathans power, are they not onely *the faithfull*? those which are truely elected, eyther Sathan cannot touch them at all, or else his afflictions shall tend to their good: well may hee afflict the body, but the soule shall be glorified by it.

And

And shall not this teach vs especially to procure *this shield of Faith*, that so we may beate backe the fierie darts of the Diuell? *Ephesians chapter 6. vers. 12. 13.*

Shall it not lesson vs, to learne still to *live by faith in the Sonne of God*: not hauing our owne righteousness, that so in him we may be more then Conquerours, *Romans 8. 34. 35. Galat. 2. 20.*

CHAP. X.

Heereby we are instructed to a conscientious use of the word of God.

FOR, seeing it is not the Letter and sound thereof onely that auailles, for so (as you haue heard) it may be abused by Sathan to charming and sorcery, vnlesse we both vnderstand, and receiue reuerently, yea treasure it up in our hearts, and by faith apply it to our selues, for the Peace of our soules: then surely is it not enough onelie

onely to *heare*, and not *understand*; not enough to *understand* onelie, and not to *retayne in memorie*: nay, not sufficient to *remember*, vnlesse we *beleene the same*, and so expresse our Faith, in *being transformed thereby into the same Image from glory to glory*, 2. Cor. 3.

And this may serue to admonish vs, concerning that *customarie and vnreuerent taking of the name of God in our mouthes*, apparant in our ordinarie speeches; As oh Lord Iesus &c. which being *no lesse then charmes*, as it confirmeth *Witches* in their damnable Trade, so it exposeth vs to be afflicted by them; yea leaueth vs to the Iudgement of the Lord, euen to take that from vs which wee seemed to haue, of Hypocrites and formall professors to become *open blasphemers* and professed Atheists, scorning God, Religion, &c.

CHAP. XI.

Teacheth the abuse of the Beliefe and the Commandements.

AS also wee may heere be informed concerning the *Abuse of our Beliefe*, as *Prayers*, which seeing they are repeated without Vnderstanding, and so out of their right ordinance and vse, are they anie better then a *Charme*? Is it not rather a seruice vnto the Diuell then vnto God?

May not this *admonish Preachers*, to apply themselves to the *capacitie of their people*, to speake with vnderstanding, power and euidence of the Spirit, not with the enticing wordes of mans wisdom, lest they approoue themselves *no better then Charmers*, binding the people faster vnder the power of Sathan, by nouzeling them in *Ignorance, Pride, Infidelitie, Profanenesse, &c.* 1. Cor. 2.

And the *Peopls* also may here haue their lesson; not to *live in ignorance*, but

but to embrace the light of the Gospel, whereby Sathans forgeries are detected, and graciously preuented.

Whereby they may be diuerted to the true and holy meanes, not onely for the *bodies good*, but especially for the help and saluation of the poore soule.

CHAP. XII.

Teacheth to make conscience of sinne.

WE are heereby also taught to *make conscience of all sin*, and to haue respect vnto all *GODS commandements*; labouring daily to be renewed by repentance: and so interest our selues daily in the fauor of God by Iesus Christ: that seeing *afflictions follow sinners*, and Sathan hath no power ouer vs, but by our corruption, and *corruption* being suppressed, and daily maistered by repentance and faith in Christ, preuent Sathans power:

Therefore: As it is best to auoide sinnes;

so, in the next place, if we haue sinned, let vs do so no more, lest a worse thing do befall vs, lest the Lord leaue vs to Satans power, euen to be smitten by euill angels *Iohn 5.*

CHAP. XIII.

Teacheth the deepenesse of Sathan.

SEeing the *Policie* of Sathan is notably discovered herein, in *hiding* his power, and cloking his tyrannie and crueltie against the soule, by tampering about these pety matters of the body, *diuerting* vs dangerously from the spirituall combate which Satan hath against the soule, to *looke onely to bodily harmes*, as if wee had no *soules*, but *bodies onely*, that were in danger. May wee not hence *learne the deepenesse of Sathan*? Doth not this teach, that Sathan playes the hypocrite, making shew to *helpe*, when he *intends most hurt*, and pretending onlie to hurt the *body*, when he intends the *hurt* of the *soule*, should not this teach vs lesse to *regard the flesh*, and to

B b

haue

haue more care for the soule : to arme it especially by prayer and repentance: to watch ouer our thoughts, &c. secret corruptions, &c. whereas we vsually pray for our cattell, which was but a policie of Witches, to make vs beleeuē, that by prayer they were preserued from Witch-craft; whereas indeed that blinde and ignorant prayer, was but a colour of Satans help, shrowding his assistance vnder that pretence of Diuine worshippe. Had wee not now more need to pray for our selues, not crossing and Blessing, &c. as the manner was in Poperie, but rather crossing our corruptions, and mortifying our lustes, whereby wee shall best preuent the power of Sathan?

CHAP. XIII.

And haue we not hence matter of Triall, both for our priuate, and generally for the Church of Christ?

Y*Ea certainly; for our selues, we may discerne, whether wee haue saving grace,*

grace, or no. For seeing (as you haue heard) Sathan and his instruments, may doe wonderfull things: Therefore let not this content vs, though we had euen a *miraculous faith*, seeing to such it shall be said, Depart from me, I know you not, *Mat. 7. 22. 23.* but rather, let vs get *better euidence* of sauing grace, labouring that our *names may be written in Heauen, Luke 10. 17.* and taking the true and only path of holinesse thereunto, euen *true faith in Iesus Christ, working by loue, and keeping vs to the end, constant and vnmoueable vnto the day of Christ, 1. Cor. 13. vers. vlt.*

And seeing diuells and false prophets may do such wóderfull things, therefore learne we hence, *to discern of GODS truth, and his holie Spouse:* namely the *true Church*, not that that is *confirmed by wonders and signes*, for such is the *synagogue of Antichrist*, but that which *continues in the Apostles 1 Doctrine, and 2 Fellowship 3 in breaking of Bread and 4 Prayer, Aēt. 2. 44. 45. 46. &c.*

CHAP. XV.

And may not the Saints of God thereby learne how to behaue themselves under afflictions.

NAmely, as not to presume, but that it may befall them: no faith can simply priuiledge from the correction of the Almighty: so if the Lord shal exercise them herewith.

They are 1 to examine the speciall cause thereof: And so,

2 By Repentance to make their peace with God.

3 Begging instantly the sanctifying of the affliction: And,

4 So the Remouall of it, as may stand with Gods glorie.

5 Not measuring, either the fauor of God simply, by the remouall therof; or his anger by the continuance thereof, or their remouall thereby. But comforting themselves, though it take away the miserable life, yet *liuing and dying wee are the Lords*: Happy if we go to heauen though in a fierie chariot.

CHAP.

CHAP. XVI.

How to prevent Sorcerie.

Seeing there is naturally in euerie Christian the seeds & grounds of such euills, which may draw, as by these degrees, 1 to the approbation of this trade 2 to use thogh ignorantly, the very spells and charmes hereof; 3 to retaine vnder pretence of Charitie, these cursed instruments, and so to grow familiar with them, to conceiue well of their prayers, &c. Seeing (I say) by these degrees, & such like; vnstable soules may easily be ensnared, and drawne on to this diuellish compact: therefore let vs learne also to prevent this fearefull league. To this end,

Let vs take heed of *living in grosse and wilfull ignorance*: And while wee haue the light, let vs embrace it confessionably, lest we be giuen vp for our disobedience to these strong delusions.

2 Let vs be thorowly perswaded of the providence of God, not onely in generall,

ruling and disposing all things, so that euery creature is at his comānd, not so much as an haire of our heads can be touched vnlesse the Lord dispose.

3 But specially apprehend we *that* providence of the Almighty, whereby he hath taken the soule of man into his especiall protection; as hauing elected vs to saluation, before the foundations of the world were laid, and that in Iesus Christ, to the praise of his glorious grace: that so we may neither *thinke our soules to bee at our owne dispose*: much lesse may giue way vnto Sathans suggestion, *as to haue them disposed at his pleasure*: especially seeing hee hath no right thereto: nay, is the maine enemy, and murtherer thereof from the beginning, chap. 8. of Saint Iohn.

How to resigne vp
our selues
into the
hands of
God.

4 And so let vs learne to resigne vp our soules daily into the hands of our God; by *casting our care vpon him*: and, 1. Pet. 5.

Daily making euen with him, by vnfeigned repentance.

Sub-

Submitting daily to his blessed will in all things: and,

Making our requests daily manifest vnto him.

Contenting our selues with his gracious dispensation: and yet still hungering continually after his glorious presence, Psalme 42. Philip. 1. 23. 24. 2. Corint. 5. 1. 2.

And so committing our selues in well-doing into the hands of our faithful Creator, 1. Pet. 4.

5 Make we conscience especially of holie duties, as to do them, 1 of knowledge, 2 with all holie preparation, 3 with all reuerence and intention, 4 with all humilitie and obedience, 5 especially being well perswaded of what we doe, 6 and principally of the acceptance of our persons therein, &c. aboue the same.

Seeing, as whatsoeuer is done ignorantly or prophanely, is no better then a sacrifice to the diuell: so it is iust with God for this prophaning of his ordinance, to yeelde vs vp to strong delusions, euen 1 to rest in the worke

done, 2 to flatter our selues, *that the doing thereof may excuse vs for any grosse filthinesse* : 3 to thinke that God will be pleased with any Idoll seruice : 4 so to make a mocke of God and his ordinances : 5 and therefore iustly to be giuen vp to the power of Satan, to the satisfying of our lusts : 6 to *abuse holy titles and prayers to the effecting hereof* : and so by degrees to be brought to this execrable skill; in steed of seruing God, to submit wholly to Satan, intertaining any colourable and accursed meanes for the compassing hereof.

And thus of the Vses for Instruction.

CHAP. XVII.

A third generall vse, is for consolation.

*And that,
Eyther in generall to the Church of
God.*

I **T**HAT Sathans power is limited by the Lord, for the Triall of the
the

the Elect, and purging out of hypocrites and prophane persons out of the Church; and therefore comfort we our selues in the supream Power of our God. *Tread wee Satan vnder our feete, as a Captiue layd bound to our hands, by our Captaine Iesus Christ.*

2. *Assure we our selues;* that the power that is now so curbed, shall once for euer bee destroyed: The Lord shall tread Satan vnder our feet. *Rom. 16. 1. Cor. 15. 54, 55, &c.*

Secondly, here is exceeding comfort: That *Satan cannot preuaile effectually vpon any to their condemnation,* vnlesse with full consent they yeelde themselves wholly to his subiectiō. *And if*

Otherwise, he afflict them against their wils, it shall howsoeuer, turne to their good, *Christ wil be vnto them both in life & death an aduantage:* and therefore, here is matter of exceeding comfort vnto the Saints, that seeing they are not their owne, but are bought with a price, therefore none can take them out of the handes of Christ. *If Satan therefore shall mooue them to close with*

1. Cor. 6.

Iohn 17.

with him, to giue way to him, their answere is ready : *They are not their owne*, let him aske *their master leaue*: they cannot giue way to him, he comes too late; they haue couenanted with *Christ Iesus* already; he hath deserued all seruice at their handes, hee is sufficient to requite them, nay hee hath prouided their wages alreadie, no lesse then a *Kingdom is prepared for them*; yea, a Kingdom immortall and vndefiled, which fadeth not.

And if *Satan should take advantage of our weakenesse and corruption*, and therupon challenge vs to belong vnto him, to yeelde subiection to him: our answere is ready, *We are not our owne. It is not I but sinne dwelleth in me*: Let Satan therefore take my *sinne*, for that indeed is of him, yea, he shal answere for my infirmitie, because his malice prouoked it, his cunning allured me to it. As for me, wherein I am now my selfe, *I delight in the Law of God concerning my Inward man*: *I hate the euill that I do*, euen worse then the Diuel, and *I shall desire to be found*

in

in Iesus Christ, that my sinne may bee pardoned, and my corrupt Nature healed: That Satans power may bee abolished, and corruption may bee swallowed vp of glory.

CHAP. XVIII.

Conclusion to the Wise and Humble Reader.

THus hast thou at length (Deare *Christiā*) some Part of my poore Obseruations, concerning this *Mysterie of Witch-craft*. Wherein for thy better satisfaction, and mine owne greater humiliation: As I am not ashamed to acknowledge, that which thou canst not but discern; *That I * As his
haue borrowed most of my Grounds: For Maiesties
the Proofs & Discoverie of the Doctrine Demon-
of Witch-craft, from the Painesfull and logie, Mr.
profitable Labours of the Worthies of our Perkins,
Times, that haue waded before mee Mr. Gif-
heerein, to confirme the Authori- ford, and
tie thereof, against the Atheisme of others.
these euill dayes: that so each might
haue the perfect konour of their owne
Paines. So haue I thought good,
 to

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to

to ad ſuch experiences and collections
of mine owne partly gathered out of
ſuch *Treatiſes* as to this purpoſe haue
bene publiſhed frō time to time tou-
ching the *Diſcouery and Conuiction of*
Witches: And partly digeſted from
particular obſeruation of the hand of
God, vpon Parties afflicted, that ſo
the *Doctrin*e may be made more pro-
fitable, for the edification of the Church.
Wherein I haue ſpared the ſeuerall *Al-*
legations, and particular teſtimonies
herein, leaſt the *Volume* might ſwell too
much, and ſo proue tedious, & triuial.
Referring thee and my ſelfe, for war-
rant herein vnto thoſe manifold *Trea-*
tiſes which haue bin frequently pub-
liſhed to this purpoſe, and are vſually
to be had vpon the *Stationers Stalles*.
And if any thing ouer & beſides hath
bene added out of my particular ob-
ſeruations from ſuch generall Paſſa-
ges, and priuate Meditations, for the
further faſtning of this *Doctrin*e vp-
on the conſcience of the wiſe Chri-
ſtian, that he may not dwel in the ge-
nerall ſpeculation thereof to increaſe
curioſitie,

curiosity, & so nourish Atheisme: but rather may bee prouoked to a more holy vse of the same, by *observing the generall Methode, and deepnesse of Satan herein to ensnare vnstable soules.* As I desire the herein with me, to magnifie the free grace of God; So I entreat them in the bowels of Iesus Christ, to make the *vse thereof.* That whereas *the speculation of Truth, without conscience of profiting thereby,* is the means to depriue vs euē of the *knowledge thereof* (which I take to bee a maine reason, why this Doctrine so generally acknowledged, both by *Heathen & Christians* is notwithstanding *questioned and opposed;* because it meeteth with particular corruptions and crosseth carnal, and politike designs) that therefore thou wouldest still *conioyne the Spirituall vse thereof, with the knowledge of the same.* Observing herein, not so much what *Witches* may doe for the *hurt of the bodie,* but what snares in the *harme of the body they lay for the soule:* By *withdrawing the mind* frō the knowledge and
loue

loue of the glorious gospel of Iesus Christ;
and bewitching the same, with the
loue of superstition that would faine,
and by this means (as hath bin obser-
ued) is very likely to preuaile among
vs, observing wisely, that such oppositi-
ons, as haue been made against this
manifest Truth, haue not bin so much
in regard of The Literall Truth it selfe,
as in respect of such Spirituall conse-
quence of more sacred and necessarie
Trueths which depend thereupon. As
the power of the Gospel in preuailing a-
gainst Witchcraft, and so therein con-
founding all formall worship, & Popery.
The effect of the Gospel following necessa-
rily vpon the doctrine, Namely, The day
of Iudgement; the punishment of the wic-
ked in hell, &c, The authority of the Ma-
gistrate, in punishing these Hel-hounds,
&c. Wherein as thou mayest obserue
the wonderfull wisdom of God, in con-
founding the craftinesse of Idolaters, that
while with one breath they are glad to
beg this testimony from hell, for the iusti-
fying of their hellish idolatry & wor-
ship, in aduancing of their lying mi-
racles;

rales; and so do approue, to this end of this doctrine of *Witchcraft*, yet *even with another*; they would faine blow away this truth againe, because it makes to the cōfirmation of the *Power of the Gospel*, as discovering the *Iuglings*, and treacheries therein: so let this aduice thee, not to rest in the *Forme of Religion*, but to labour to embrace the power therof; & to make vse of these *spirituall Observations*: to this end. Promising thee, that as I haue endeouored to discover some part of *Satans deepnesse* beerein, so (if the Lord spare health & liberty) shalt thou be shortly furnished with a more plentifull discovery of *Satans Delusions* against the whole practise of sanctification to settle thy conscience: wherof thou hast for the Information of thy iudgement the some * formerly deliuered vnto thee. And so I heartily commend thee to the grace of GOD, which is able to builde thee further in the power of Godlinesse, and so to present thee blamelesse, vnto the coming of our Lord *Iesus Christ*.

* In the first Part of the *Christians* dayly Sacrifice.

Praying

Praying thee to paſſe by ſuch faults of Forme and Complement, as my manifold infirmities and want of leaſure may giue occaſion of, and to amend ſuch other of Impreſſion as thou ſhalt hereby be furniſhed. And ſo againe; *craving thy hearty Prayers* for the continuance, both of Publicke and Priuate Libertie, I commend thee vnfaignedly to the bleſſing of our good God, who will for his glorie reſerue Light in Iſrael, for the full demolishing of the Kingdom of *Antichriſt*; and for the glorious and more perſit aduaancement of his holy Sonne *I E S U S*, in all his Ordinances: To whom be praiſe and Obedience throughout all the Churches. And in whom I reſt.

FINIS.

*Thy poore Remembrancer
at the Throne of Grace.*

THO. COOPER